

State Pastors

Preach In North Dakota

Three Mississippi pastors will assist in revival services in the First Southern Baptist church of Grand Forks, N. Dakota and two of its three missions, during April and May.

Rev. Jerry Breazeale, pastor of Bethel church, Natchez, was the evangelist for services at the Emerald mission which serves personnel from the Grand Forks Airbase. These services were held in the Odd Fellow's Hall of Emerald, April 9-14. Mr. Breazeale will receive the Doctor of Theology degree from New Orleans Seminary on May 16.

Rev. Reese Kyzar, pastor of First church, Rolling Fork, will be the guest preacher for services in the First Southern Church, April 23-30. Mr. Kyzar is a graduate of Mississippi College and Southeastern Seminary.

Rev. Holmes Carlisle, pastor of Cato church, will preach in revival services in the Hallock, Minnesota Mission, May 7-12. Mr. Carlisle, a graduate of New Orleans Seminary, formerly pastored Pleasant Viley church, Colorado Springs. Services of the Hallock mission are conducted in the basement of a bank building.

The Grand Forks pastor, Rev. W. J. Hughes, will preach in revival services in the Devil's Lake Mission, May 15-21. Rev. K. W. Gaskin is pastor of this mission, which holds services in the banquet room of a hotel.

Eastfork Calls Williams

Rev. T. F. Williams has accepted the pastorate of the East Fork Church, Smithdale, and has been living on the field for several weeks.

The new pastor and his family are natives of Jacksonville, Florida. Rev. Williams pastored in Louisiana before coming to this state.

Witnessing in the March BAPTIST STUDENT.



Rev. Dick Brogan

HOLLYWOOD CALLS PASTOR

Hollywood Church, Sledge, has called Rev. Dick Brogan of Magnolia. He has resigned as pastor of Unity Church in Pike County to assume the responsibilities of the Quitman church.

Unity Church was begun under the leadership of Dick Brogan while he was pastor of a neighboring church. Using an abandoned Pentecostal building, the church met on Sunday afternoons. The church went full time and called Rev. Brogan as pastor. The organization took place September 4, 1960. From that time the church has grown to a membership of 32. This church was 25th in the state in baptisms in ratio to members. The church acquired a building site and is presently completing an auditorium.

The student pastor will resume his studies in New Orleans Seminary this fall. His wife is presently a teacher in the McComb City Schools.

RUTH HAS YOUTH WEEK

Douglas Mason is youth pastor for Youth Week at Ruth Church April 16-21.

Other leaders include Ken Rudder, Joe Jolly, and Dorothy Russell.

Rev. Lenno Powell is the pastor.

DAILY BIBLE READING IN FLORIDA SCHOOLS UPHELD

MIAMI, Fla. (RNS) — Dade County Circuit Judge J. Fritz Gordon ruled here that public schools may continue daily Bible readings, but he ordered that they stop certain other religious-based practices, such as Christmas and Easter plays.

Judge Gordon also allowed daily recitation of the Lord's Prayer to be continued in the schools.

His ruling upheld the constitutionality of a 30-year-old Florida law requiring the daily prayer and Bible reading "without sectarian comment."

However, the judge said religious movies, plays and other practices must be discontinued and that pupils must be excused on request from the Bible reading and recitations of the Lord's Prayer.

Over 500 Attend MC Meet

Over 500 People met at Mississippi College Sunday afternoon to pay tribute to the bravery of 104 young Confederates who marched off to war on April 23 in 1861.

Featured speaker E. D. "Doug" Kenna challenged the crowd, gathered on the campus lawn beside the Old Chapel, to let the valor of these 104 Mississippi College Rifles live on through a dedication to the high principles of the college.

Among the crowd were relatives of the original Rifles company and alumni who had been associated with the college in earlier years when a continuation of the famed company was still active.

Speaker Cites Heroism
Kenna cited the dedicated heroism of the Rifles who left wives and sweethearts in 1861 to fight in major battles from First Manassas to the Appomattox Courthouse surrender.

"This Old Chapel could well be considered a memorial dedicated to the Mississippi College Rifles... a living monument to the rich heritage we share because of their valor," he said.

Mentioning plans to renovate the 100-year old chapel, Kenna said, "We need to build a monument that will combine the rich heritage forged by our forefathers with the modern messages of freedom and truth. We could do this in no more appropriate way than in the restoration of this historic structure to house the college's Division of Religion."

The program was preceded by a medley of Civil War tunes by the college band. Choir anthems "The Bonnie Blue Flag" and "Steal Away" added color to the occasion.

President Emeritus D. M. Nelson gave the invocation. (Continued on Page 2)

Baptist Laymen To Tour State

Approximately 40 Mississippi Baptist laymen will make an extended tour of state Baptist mission work, institutions and points of interest on May 1-3.

Rev. Elmer Howell, state Brotherhood secretary, who leads the tour, said the group would travel a chartered bus in what is believed to be the first venture of its kind among Baptists in the state.

Points to be included on the tour include the Chinese mission work at Cleveland, Mexican Mission at Shelby, the Indian program of work at Philadelphia, mission points of interest on the Gulf coast, Carey College in Hattiesburg, the Sophia Sutton Academy at Prentiss, as well as the Baptist Children's Village, Mississippi College and other points of interest in the Jackson area. The purpose of the mission (Continued on Page 3)

FLORIDA EYES EASY DIVORCE

TALLAHASSEE, Fla. (RNS) — The Florida Senate has passed a bill which, if it becomes law, will make it easier to get a divorce in the State. It is designed to repeal a 1967 law authorizing circuit judges to require a 30-day cooling off period in divorce suits. Sen. Wayne Ripley of Jacksonville said the statute has not resulted in reconciliation of any couples bent on divorce. The bill now goes to the House.

Abner McCall Named President Of Baylor

DALLAS — (BP) — Abner V. McCall, executive vice president of Baylor University for the past two years, has been named the new president of the 115-year-old Baptist University.

McCall succeeds Dr. W. R. White, who relinquishes the presidency after 13 years to accept the newly-created position of chancellor.

The top-level administrative

changes were approved during a semi-annual meeting of the Baylor trustees at Baylor Medical Center here.

McCall's new title will become effective immediately. As executive vice-president, he has actually been holding the university's administrative reins for the past two years, serving prior to that time as Dean of Baylor's law school in Waco, Tex.

Trustees voted in 1959 when Dr. White had earlier asked to retire from the administrative responsibilities to table a proposed presidency-chancellorship setup. Trustees elected McCall in 1959 as executive vice president with "internal administrative" responsibilities and voted to keep Dr. White as president.

Special Committee Named

earlier presidency-chancellorship system in their board meeting in Dallas, passing unanimously three resolutions from a special committee to study the proposals.

The resolutions accepted Dr. White's resignation as president, named McCall to the office, and created the chancellorship.

As chancellor, Dr. White will

(Continued on Page 2)



ABNER McCALL
New Baylor President



DR. W. R. WHITE
Made Chancellor

Baptists Get Press Rights

WASHINGTON — (BP) — Press gallery membership in both houses of Congress has been granted here to W. Barry Garrett of Washington, regional editor here for Baptist Press, Southern Baptist Convention news service.

It is the first time the standard committee on correspondents has admitted a representative from a news service of a protestant denomination.

Garrett, a former editor of the Baptist Beacon in Phoenix, Ariz., is associate director of the Baptist Joint Committee on Public Affairs here. The joint committee serves six nationwide Baptist bodies.

Press accreditation has for some time been accorded Religious News Service, the National (Continued on Page 2)

Clarke Campaign To Be Launched May 4

The Clarke College Enlargement Campaign will have its formal launching on Thursday, May 4 at 12:30 p.m., with a luncheon meeting of its 132 member Advisory Committee in the College dining room on the campus at Newton.

This committee consists of Mississippi Baptist business, professional, and pastoral lead-

ers, plus a few alumni and special friends who live outside the state. Among them are Dr. Chester L. Quarles, Dr. W. Douglas Hudgins, Dr. Joe T. Odle, all of Jackson several past presidents of the state convention and many old and new influential friends of the college.

Brief Addresses

At this first meeting brief addresses will be made by Secretary Quarles, President Hudgins and others, after which President W. Lowrey Compere and Dr. Norman W. Cox, Campaign Director, will acquaint the committee with developments to that date. They will present the new brochure, "Building for the Needs of Today and the Challenge of Tomorrow" that will explain the purpose, plans and calendar of the campaign for a million dollars in needed building and endowment. Out of this meeting will come decisions for the implementation of this effort.

It is designed to be the effective launching action that will continue until the completion of the effort on December 2, 1961.

President Compere and Director Cox report that already the response to the work that has been done is very encouraging. (Continued on Page 2)

Graham Labels Youth Riots Alarming Sign

PHILADELPHIA (RNS) — The recent Port Lauderdale, Fla., youth riots and the motivation of college youth to "let themselves go" on Easter vacation were called an alarming sign of the times by Evangelist Billy Graham.

Addressing a dinner assembly of 1,000 persons here, Dr. Graham described how he went to the "besieged" resort at the request of police and citizens, and rallied 10,000 of the college and high school students for a prayer meeting on the beach. "The nation's youth alarm me because they are 'rebels without a cause,'" the evangelist said.

"The Peace Corps idea is a fine one, but unless our youth go forth dedicated and disciplined to a cause, grounded in both Christianity and democracy, the Communists can and will make mince meat of them," he declared, adding:

Communism Penetrating

"Communism is penetrating every area of the world. We underestimate it, while beset with serious national weaknesses of crime, alcoholism, immorality, racial tension and a sense of personal inadequacy."

His Fort Lauderdale experience, Dr. Graham said, raised these questions in his mind: "Who has let our youth down? Is it the pragmatism of our education? Parents too busy making money? Churches that give only a watered-down version of Christianity?"

Concerning plans for his month-long crusade here, beginning August 20, Dr. Graham said that it would not be (Continued on Page 2)

CAUTION URGED IN USE OF PEACE CORPS

WASHINGTON — (BP) — "The work of the Peace Corps cannot take the place of the Christian missionary," declared James O. Duncan in an editorial in the Capital Baptist, official publication of the District of Columbia Baptist Convention.

"The Christian church will face one of its greatest crises if the people begin to believe that their 'tax dollar' is doing the work their 'tithe dollar,' Duncan said.

He continued, "the cause of religious freedom can be set

back hundreds of years if the church turns over to government the responsibility of Christian mission."

Duncan's editorial was written to caution against identifying the work of President Kennedy's peace corps with the work of the churches.

Occasion For Caution Seen
The occasion for the precaution was a guide issued by the Peace Corps with the approval of Robert Sargent Shriver, Jr., corps director, and which was prepared by Governor.

(Continued on Page 2)

Jackson Named Student Head

Tynes Jackson, student at Mississippi State University, was elected president of the State Baptist Student Convention at the State Retreat for local BSU officers held Friday, Saturday and Sunday of last week at Gulfshore Assembly at Pass Christian.

Elected as vice-president was Bill Osborne, Carey College, while Gerry Gravel, Blue Mountain College, was named secretary.

371 Enrolled
Enrollment reached 371 with 27 colleges and schools in the state represented.

The Executive Committee of the State Convention is composed of the newly-elected officers in addition to three student Executive Committee members and three adult leaders.

Those elected were: Milton

Warren Points to Jubilee's Place

NEW ORLEANS, La. — God has sounded his jubilee trumpet again and through the Baptist Jubilee Advance we can spearhead the rescue of civilization, Dr. C. C. Warren said Wednesday in a chapel address at New Orleans Seminary.

Speaking on the 30,000 Movement which he directs, Dr. Warren told the students and faculty of the seminary that "the 30,000 Movement came as thunder from Heaven. Just as God sounded his jubilee trumpet years ago, he has sounded it again."

In an impassioned plea for full support of the movement, the former president of the Southern Baptist Convention said, "I know God has moved and I know he has spoken." "God is calling specific people, he added." — Southern Baptists are in that group God must count on. We must play (Continued on Page 2)

Seminary Gay Lectures Feature 'Controversial'

Southern Baptist Theological Seminary in Louisville, Ky., is featuring controversial issues in its annual Gay Lecture Series being delivered during this seminary session. The problems of church-state relationships, labor-management, and segregation-integration were among the subjects visiting lecturers were invited to discuss. The Faculty Visiting Lectures Committee arranges the programs with full faculty approval.

Several outstanding public figures were invited to deliver the lectures this Spring. Among them were George Meany (president of CIO-AFL), Brooks Hays, Howard Butt, Dr. J. M. Dawson and Rev. Martin Luther King, Jr.

Among those able to accept the invitations were Dawson, long a Baptist authority in the field of church-state relations, and King, Negro Baptist pastor

in Atlanta, and integration leader.

Graves is Dean
Dr. Allen Graves, Dean of the School of Religious Education, and Chairman of the Faculty Lecture Committee, said that the committee and the faculty approved a plan for "bringing to the campus of public figures to discuss controversial issues, in order to equip our students to know how to con-

MAY 3 IS VITAL DATE

May 3 is a date that is most important to the world missions program of Mississippi Baptists.

For further information turn the page.

First Juvenile Clinic Set May 2-3

The first Juvenile Rehabilitation Clinic to be sponsored by the Cooperative Missions Department of the State Convention Board is scheduled to be held in Hinds County on May 2-3.

Rev. Lincoln D. Newman, associate in the Department and State Baptist Director of Juvenile Rehabilitation, said local and associational church leaders from the Jackson area are expected to attend.

The Tuesday afternoon session, to start at 2 o'clock, and the evening session, to begin at 7:30, will be held at Van Winkle Church, while the Wednesday morning session, to begin at 9:45, will be held at Jackson's First Church.

Guernsey to Speak

Speaking Tuesday afternoon on the work of the Juvenile Court will be Judge Carl Guernsey, of Hinds County Youth Court and John Osborne, Jackson, youth counselor of the court, who will discuss "Working With the Delinquent Child."

Rev. J. V. James, Director of Juvenile Rehabilitation of the Home Mission Board, Atlanta,

will speak Tuesday afternoon as well as Dr. Chester L. Quarles, Executive Secretary, whose subject will be "The Christian Home."

Wednesday morning Mr. Newman will discuss the objectives for the state with a closing message by Mr. James.

Rev. Russell M. McIntire, Clinton, is chairman of the Juvenile Rehabilitation Committee of the Hinds County Association. (Continued on Page 3)

Diplomatic Post Goes to Baptist

WASHINGTON — (BP) — John Scott Everton, Baptist minister and former professor of religion, was named U. S. ambassador to Burma by President Kennedy.

Everton, currently working with the Ford Foundation in New York, was pastor of the Central Baptist Church, Wayne Pa., from 1937 to 1941. Although he is now a member of the Chataqua (N.Y.) Congregational Church, he still holds ordination credentials with the American Baptist Convention.

From 1941 to 1945 Everton served as professor and chairman of the Department of Religion at Grinnell College, Grinnell, Iowa. He was also dean of chapel at Grinnell.

Caution Urged - - -

(Continued from page 1)
don Boyce, director of private agency relations for the Peace Corps.

Peace Corps utilization of private and religious agencies was further confirmed later in a speech by Thomas Matthews, assistant director of Public Information, before the National Religious Publicity Council.

The guide declared, "a project which meets Peace Corps criteria and standards will not be barred from receiving Peace Corps support because it is sponsored by a religious or sectarian group."

However, it continued, "no support will be given such a project if it furthers any religious, sectarian, commercial, or propaganda cause or releases funds for such purposes."

Duncan's editorial commended the Peace Corps project and especially the guide statement that the manner of cooperating with private agencies would be handled very carefully.

In reply to a question about how the peace corps might use religious groups, Matthews said that no plans had been completed yet, but that it would probably be in specialized projects.

Abner McCall - - -

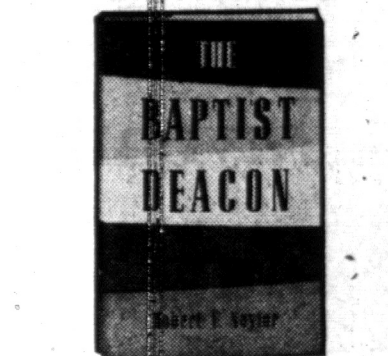
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work for two years in the area of securing endowments and other funds for the university and will help in a vast \$28 million crusade for all Texas Baptist colleges. Baylor is scheduled to receive \$10 million in the campaign.

McCall becomes the tenth man to serve as president of the largest Southern Baptist college in the nation, heading the administration of three Baylor branches, including the main university campus in Waco, Baylor University College of Medicine in Houston, and Baylor University Medical Center, College of Dentistry and School of Nursing all in Dallas.

McCall has been connected with Baylor in some capacity for more than half of his 46 years.

He was dean of Baylor's law school for 11 years, and received his education at the university he now heads. He holds both the Bachelor of Arts and Bachelor of Law degrees from Baylor, and the Master of Law Degree from the University of Michigan. When he left Michi-

PORTRAIT OF A WORKMAN UNASHAMED..



THE BAPTIST DEACON

by Robert E. Naylor
Here's a discussion of every phase of the deacon's work as well as his qualifications, selection, tenure of office, benefits, and rewards. The author sets a high standard for deacons—a standard which is both a guide and an inspiration. (266) \$1.75

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Seminary Gay - - -

(Continued from page 1)

front these issues when they serve as pastors in communities where the issues are currently very serious problems."

It was originally planned to have all of these men on the campus at the same time, but when prior commitments made the plan impossible, it was decided to schedule the lectures over a period of weeks. Dr. Dawson spoke on March 28, and King appeared on Wednesday, April 19.

The Gay Lectures is an endowed lectureship. All expenses connected with the series come from this endowment fund given many years ago, and no Cooperative Program funds are used to bring these speakers to the campus.

Petition Presented

A petition from some of the seminary students to city officials of Louisville, requesting that public eating places be integrated, was not prepared as a result of King's lecture, but had been circulated among the students prior to his appearance there, according to Dr. Graves. The petition was presented to the city officials after the lecture had been given, but was not a result of the lecture.

The Baptist Press reports that following King's appearance on the Louisville campus last week, in Montgomery, Ala., Dean Fleming, Secretary of Baptist Laymen of Alabama, Inc., demanded the ouster of seminary President Duke K. McCall if "pro-integration" activities are allowed to continue. This laymen's group has no official tie with the Alabama Baptist State Convention, the Baptist Brotherhood or the Southern Baptist Convention.

McCall Quoted

The Courier-Journal, Louisville morning newspaper, quoted McCall as saying, when informed of Fleming's attack: "If he feels that way, he has the right to express himself." The seminary president reported he does not know Fleming.

According to the Louisville newspaper, McCall continued, "The school's faculty committee wanted to hear this man, King, firsthand, and see what insight he might bring to the problem. I do feel they should have the right to invite any speaker they think might throw some light on any immediate social or religious problem."

The Baptist press reports that Southern Baptist Convention President, Ramsey Pollard of Memphis, defended McCall. "I can say without question that Dr. McCall is not going to be ousted because of their demand. He has the confidence, love and respect of our people... while some may doubt the wisdom of having Dr. Martin Luther King to speak at the seminary there is no cause for drastic action."



Kenneth Westbrook

LICENSED TO PREACH

Kenneth Westbrook, senior at Yazoo City High School, was licensed to preach by Center Ridge Church, Yazoo City, on April 5.

During his senior year he has served as President of the student body and President of the local chapter of the National Junior Engineering Technical Society.

In 1960, Kenneth was named to the National Honor Society. In 1959, Kenneth placed first with his project at the local and district science fair and won first place in his classification and division at the state science fair. In 1960, he placed first in the state and local contests. In 1960, he lettered with the Yazoo High Indians who won the North Big Eight Conference Football Championship. Kenneth plans to enter Mississippi College this fall.



ON MISSISSIPPI COLLEGE CENTENNIAL PROGRAM—Sunday afternoon commemorating the departure of the 104 Mississippi College Rifles to war in 1861 were the Rev. Russell McIntire, pastor of the Clinton Baptist church; featured speaker E. D. "Doug" Kenna of Jackson; President Emeritus D. M. Nelson, and college President R. A. McLemore. Some 500 were on hand for the colorful program held in front of the Old Chapel.

Over 500 - - -

(Continued from page 1)

Visitors were recognized by Dr. J. L. Boyd following a welcome by college President R. A. McLemore.

The Rev. Russell McIntire, pastor of the Clinton Church, led the benediction.

The Mississippi College Rifles chapter of the United Daughters of the Confederacy were honored guests at a reception on the campus lawn immediately following the program.

Clarke Campaign - -

(Continued from page 1)

aging. They have received assurance that lead them to expect a victory. They have found among the informed Baptist people in the state a firm conviction that Clarke College deserves to have the goals that are sought in this effort. This enlargement program is geared to meet these needs.

The following constitute the Steering Committee and the Advisory Committee for the Clarke Memorial College Enlargement Campaign.

Steering Committee

W. Levon Moore, Chairman, Pontotoc; A. Estus Mason, Crystal Springs; Dan Morton, Amory; R. A. Tullos, Vicksburg; Elliott McMullan, Newton; Horace Headrick, Laurel; Fred Moore, Morton; W. Lowrey Comper, Newton.

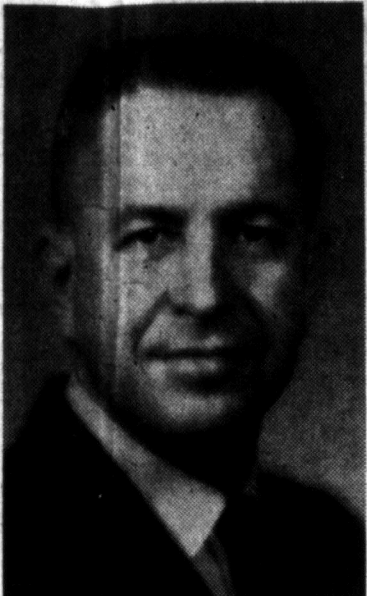
Advisory Committee

Murry M. Alexander, Greenville; H. B. Allen, Grenada; J. D. Aycock, Gulfport; Ed Barham, Meridian; John E. Barnes, Hattiesburg; J. N. Barron, Crystal Springs; D. A. Biglane, Natchez; Walter L. Bisbee, Fresno, California; H. O. Bland, Jr., Newton; James E. Booth, Eupora; P. D. Bragg, Lexington; Lathan Bray, Falkner; Hollis V. Bryant, Dods-ville; J. W. Caperton, Tunica; Harry Carpenter, Rolling Fork; Henry S. Carter, DeRidder, Louisiana; H. H. Carter, Memphis.

John T. Carter, Jr., Germantown, Tenn.; Robert Cochran, Newton; Earl Cockrell, Tupelo; John Allen Collier, Leland; Owen Cooper, Yazoo City; Percy M. Cooper, Raleigh; Lyle V. Corey, Meridian; Carey E. Cox, Brandon; O. B. Crocker, Bruce; Clause B. Cross, Boston, Massachusetts; Clyde L. Davis, Raleigh, North Carolina; John D. Davis, Sr., Greenville; J. R. Davis, Batesville; N. F. Davis, Jr., Aberdeen; Randle Dedeaux, Perkinston; T. M. Dickson, Jackson; George Estes, Gulfport; George M. Etheridge, Meridian; J. W. Fagan, Jr., Laurel; James Fancher, Florence; M. L. Flynt, Jr., Meridian; J. F. Ford, Jr., Newton; Carroll Gartin, Laurel; Martin J. Gilbert, Lyon.

Granberry of Jackson

W. E. Granberry, Jonestown; Owen F. Gregory, Jackson; J. Ray Grissett, Beaumont; E. S. Hall, Batesville; L. D. Hancock, Tupelo; Phil Hardin, Meridian; Van H. Hardin, Moss Point; Zack Hederman, Jackson; W. E. Holcomb, Jackson; N. L. Horn, Newton; D. O. Horne, Belzoni; R. K. Houston, Bay Springs; W. Douglas Hudgins, Jackson; W. D. Huff, Forest; Bernard M. Jones, Jackson; Roy Kuykendall, Newton; G. W. Land, Louin; John B. Laney, Moss Point; Bob Lay, Newton; Roland Q. Leavell, Jackson; Reuben Lott, Laurel; John R. Maddox, Picayune; Stanley Majure, Newton.



DR. BEVERLY V. TINNIN of Henderson, Texas, has accepted a call as pastor of First Church of Meridian and will assume his duties on May 1.

May of Newton

H. L. May, Newton; W. L. Meadows, Quitman; J. Leo Moore, Jackson; John B. McBride, Bay Springs; Malcolm H. McMullan, Newton; W. P. McMullan, Jr., Jackson; Paul W. McMullan, Newton; J. D. Nazary, Jackson; Bob Odenwald, Mendenhall; Joe T. Odle, Jackson; Merle Palmer, Pascagoula; R. B. Patterson, Grenada; R. G. Patterson, Laurel; Gordon Payne, Lucedale; Glenn Perry, Philadelphia; S. B. Platt, Columbus; G. Norman Price, Jackson; Troy Prince, Meridian; W. K. Prince, Newton; Chester L. Quarles, Jackson; O. T. Ray, Pontotoc; M. F. Rayburn, Meridian; M. D. Reagan, Carthage; R. J. Reynolds, Newton; E. D. Richardson, Mathiston; J. S. Riser, Webb; E. O. Roden, Booneville; A. A. Roebuck, Hazlehurst; William H. Ross, Lumberton.

Russell of Bay St. Louis

Dan Russell of Bay St. Louis, D. R. Sanderson, Laurel; L. Gordon Sansing, Jackson; J. P. Sansing, Jackson; J. P. Satterwhite, Bay Springs; Henry C. Self, Marks; W. L. Sewell, Alexandria, Louisiana; S. C. Shaw, Newton; C. D. Shields, Meridian; Schubert B. Simmons, Newton; Alvin R. Smith, Eupora; J. T. Smith, Louisville; M. Glenn Smith, Corinth; Leland Speed, Jackson; Harry L. Spencer, Jackson; John E. Stone, Jackson; E. B. Stripling, Greenwood.

W. H. Sumrall, Jackson; Ellis Sytar, Jackson; Clint Taylor, Potts Camp; Roy L. Taylor, Waynesboro; W. A. Taylor, Louisville; J. M. Thomas, Jr., Tupelo; Norman W. Todd, Newton; Paul Townsend, Jr., Belzoni; J. A. Travis, Jackson; Joseph N. Triplett, Newton; J. W. Tynes, Heidelberg; Buford Ustry, Calhoun City; R. N. Vest, Greenville; James E. Walker, East Philadelphia; A. A. Ward, Carthage; H. H. Ward, Kosciusko; Hunter C. Webb, Meridian; D. Lewis White, Hattiesburg; Lester White, Union; L. G. White, Newton; Carl Wilson, Jackson; Arthur Winstead, Washington, D. C.; Leon B. Young, Natchez.

Warren Points - - -

(Continued from page 1)

a leading part in bring the world back to Jesus Christ."

Can Bring World to Christ
Dr. Warren then expressed the belief that the 30,000 movement is a procedure by which the world can be brought back to Jesus Christ.

Quarles' Quotes

By The
Executive Secretary-Treasurer

Revival Fires

The brethren are reporting wonderful revivals with outstanding results this Spring. This should be a good year in evangelism. Especially helpful has been the Revival Plan Book planned by the Evangelism Department of the Home Mission Board. A church that will follow the suggestions given in that carefully worked-out booklet will get spiritual results.

Norfolk

Recently I had the privilege of preaching in a revival at Indian River Baptist Church of Norfolk, Virginia. John Dearing is pastor. He was formerly pastor at Handsboro and Bay St. Louis. He went into the Navy Chaplaincy from Handsboro. He and his people had prepared prayerfully and carefully for the revival. The results were amazing! 170 decisions: 50 professions of faith, 15 transfer of letters, 5 young people dedicating their lives to full-time Christian service and 100 rededications of life. It was a heart-warming experience. Revival fires were breaking out

all over the city of Norfolk.

Our Record

In 1960 the 467,636 members of our Baptist churches in Mississippi gave \$2,303,309 through the Cooperative Program. This was \$4.93 per capita. As far as other states were concerned we rated 19th in the list of 28 states. Maryland had the best record of \$7.85 per capita and Kentucky was last with \$3.71 per capita. Those states with records below Mississippi's were: California, Alaska, Alabama, Tennessee, Indiana, Illinois, North Carolina, Georgia and Kentucky.

SBC Undesigned

In giving through the Southern Baptist Convention (Cooperative Program) we find that Mississippi rates 12th in the 28 states. We have \$1.71 per capita. SBC causes through the Cooperative Program. Louisiana gave one cent per member more than we did and Tennessee gave two cents per member more than we did. Other states exceeding our record were: (in order) Maryland, Virginia, South Carolina, Florida, Oklahoma, Texas, Missouri, Arkansas and New Mexico.

Graham Labels - - -

(Continued from page 1)

a "cure-all for the ills of the city," but that the Protestant churches should regard it as an opportunity to work together as they have never before; to renew their own faith, testify to it, and win others to Christ. The dinner was held to solicit the support for the crusade. Dr. Graham will address a public dinner of 3,000 or more laymen here on April 25.

Baptists Get - - -

(Continued from page 1)

tional Catholic Welfare conference and Jewish Telegraphic Agency.

Baptist Press provides news to 28 Baptist state papers from Florida to Hawaii, most of them weeklies, having a combined circulation of 1.4 million. Its conventionwide office is in Nashville. Many Baptist press member editors are served by a teletype system operated by southern Baptists.

Press accreditation grants Garrett free access to Senate and House sessions at all times, immediate first-hand contacts with members of Congress and congressional committees, pressroom facilities at the capitol, and the right to eat in the press section of the Senate dining room.

"This will result in an improved, faster, more complete news coverage from Washington by Baptist press, Dr. 'W. C. Fields of Nashville, director of the news service, announced.

Rev. John B. Daley, pastor, First Church, Marks, was the evangelist in a recent revival at Walnut Street Church, Owensboro, Kentucky. Mr. and Mrs. Iner Basinger, Parkersburg, West Virginia, directed the music. Rev. H. Loyd Stormont, the pastor, is a former Mississippian, of Iuka in Tishomingo Association.

Mr. and Mrs. Karl E. Seepe are proud to announce the arrival of their daughter, Kimberly Miller, on April 18, born March 3, 1961. Mr. Seepe is Minister of Education at First, Tupelo.

Dr. V. L. Stanfield, Head of the Preaching Department at New Orleans Seminary, has accepted a call as interim pastor of First Church, Biloxi. A native of Missouri, Dr. Stanfield is a graduate of Northeast Missouri State Teachers College and Southern Seminary, Louisville, Kentucky.

Fellowship Plans Homecoming Day

Fellowship Church at Lorman in Jefferson County will observe Homecoming Day on Sunday, April 30, with services at 11:00 a.m. and 1:00 p.m., and dinner on the grounds.

Rev. Joe K. Hill, pastor, will deliver the messages.

The Music Department



INSTRUMENTAL LABORATORY - STATE LEADERSHIP SCHOOL

Instrumental Music Assembly

GULFSHORE BAPTIST ASSEMBLY
JUNE 12-16, 1961

IT IS TIME TO MAKE YOUR RESERVATIONS! Send your \$2 reservation fee to the Gulfshore Baptist Assembly, Pass Christian, Mississippi. Every body attending the Instrumental Music Assembly at Gulfshore will stay in the air-conditioned hotel. No accommodations are available in the bar-

racks buildings.

A SPECIAL RATE! We received a special rate of \$20 per student for this week where there are 4 to a room. All rooms are air-conditioned with bath on hall. Each room has running water in the room, however. The \$20 rate includes reservation fee, insurance, room and board for the week.

INSTRUCTION IN STRING, WOODWIND, AND BASS with

all types of music, will be available along with classes during the mornings. Recreation and swimming are other activities of interest for the afternoons. A closing concert on Friday night, open to the public, will be given by the mass group. DON'T DELAY - send your reservation in immediately for the Instrumental Music Week. For further information, write the Church Music Department, Box 530, Jackson, Mississippi.



Woman's

President—M
Executive Secretary—
YWA Director—
Sunbeam Director—

WHITE CROSS

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A letter from Mrs. Giles Fort, of Southern Rhodesia brings the news of 19 drums of hospital supplies, and shipped by Mississippi Woman's

"There has been a day of great tist Hospital. The lorry came out with all sorts of exciting things! Although we have not yet unpacked drum contents and are thrilled. Building is nearly complete. The drums until we can put every this new building. Many of the theral wards, but most is for the new those lovely curtains and spreads, took quite a few pictures of the as soon as we can enter the new bu to show the wards, and the new bu by the end of this month we can send you so that you and anyone. 1960 White Cross projects in actual ple who were up there when the l pleased and excited as we were. close link between American Bapt served as tangible evidence of you

We had everyone on the hos Jackson — up there when the drum other interested missionaries, too, for our new buildings and rejoice in missionaries who come out are all the progress on them. One of the seen some of the contents of the customs' inspection—and she took from drums to their station meeting it was very rare that they really a the hospital and all were most ex thing was, and how well-made."

The shipment included the fol: Sheets 343, Robes 2, Blankets tains 53 pair, Pillow cases 561, Lau Towels 11, Bed spreads 159, Pajam Children's pajamas 132, Children's Infant shirts 48.

There are 4 other drums on Sheets 166, Crib sheets 48, Spreads 36, Curtains 10 pair, Surgic and suits 84.

LOUISVILLE, Ky — Chaplain Douglas C. Turley has been named as a clinical instructor in pastoral counseling by The Southern Baptist Theological Seminary. Through this faculty action, theological

Receipts
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all over the city of Norfolk.
Our Record
In 1960 the 467,636 members of our Baptist churches in Mississippi gave \$2,303,309 through the Cooperative Program. This was \$4.93 per capita. As far as other states were concerned we rated 19th in the list of 28 states. Maryland had the best record of \$7.85 per capita and Kentucky was last with \$3.71 per capita. Those states with records below Mississippi's were: California, Alaska, Alabama, Tennessee, Indiana, Illinois, North Carolina, Georgia and Kentucky.

SBC Undesignated
In giving through the Southern Baptist Convention (Cooperative Program) we find that Mississippi rates 12th in the 28 states. We have \$1.71 per capita. SBC causes through the Cooperative Program. Louisiana gave one cent per member more than we did and Tennessee gave two cents per member more than we did. Other states exceeding our record were: (in order) Maryland, Virginia, South Carolina, Florida, Oklahoma, Texas, Missouri, Arkansas and New Mexico.

The News

Rev. Paul Harwood, pastor of Lyon Church, is preaching in revival services at Highland Church, Cody, Wyoming, April 26-May 7. The Brotherhood of Lyon Church, D. L. Hunt, President, sponsored a movement to pay the expenses of Rev. Harwood and his family to go to Wyoming for this meeting. Rev. E. W. Campbell, a former Mississippian, is pastor of the Highland Church, a pioneer church affiliated with the Colorado Baptist General Convention.

Fellowship Plans Homecoming Day

Fellowship Church at Lorman in Jefferson County will observe Homecoming Day on Sunday, April 30, with services at 11:00 a.m. and 1:00 p.m., and dinner on the grounds.

Rev. Joe K. Hill, pastor, will deliver the messages.

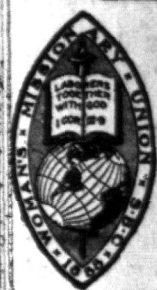
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ERSHIP SCHOOL

assembly

all types of music, will be available along with classes during the mornings. Recreation and swimming are other activities of interest for the afternoons. A closing concert on Friday night, open to the public, will be given by the mass group. DON'T DELAY — send your reservation in immediately for the Instrumental Music Week. For further information, write the Church Music Department, Box 530, Jackson, Mississippi.



Woman's Missionary Union

President—MRS. J. T. LYONS, McComb
Executive Secretary—MISS EDWINA ROBINSON
YWA Director—MISS MARJEAN PATTERSON
Sunbeam Director—MISS WAUDINE STOREY

WHITE CROSS SUPPLIES ARRIVE IN AFRICA

A letter from Mrs. Giles Fort, doctor at our Baptist Hospital in Southern Rhodesia brings the news of arrival of the shipment of 19 drums of hospital supplies. These supplies were gathered and shipped by Mississippi Woman's Missionary Union.

"There has been a day of great rejoicing at the Sanyati Baptist Hospital. The lorry came out with nineteen drums filled with all sorts of exciting things! It was better than Christmas! Although we have not yet unpacked everything—we have explored drum contents and are thrilled as can be. The new Maternity Building is nearly completed—we do not want to unpack the drums until we can put everything in its proper place in this new building. Many of the things will be used in the general wards, but most is for the new building—especially linens, those lovely curtains and spreads, and the baby things. Giles took quite a few pictures of the arrival of the drums, now just as soon as we can enter the new building, we shall take others to show the wards, and the new curtains, etc. I am hoping that by the end of this month we can have some good pictures to send you so that you and anyone else interested can see your 1960 White Cross projects in actual use! All of the African people who were up there when the lorry unloaded were about as pleased and excited as we were. It really showed them the close link between American Baptists and the work here, and served as tangible evidence of your concern and love for them.

We had everyone on the hospital staff—Cannatas, Forts, Jackson—up there when the drums arrived—and a number of other interested missionaries, too! All of us are deeply grateful for our new buildings and rejoice in having them—and our other missionaries who come out are always thrilled with us to see the progress on them. One of the Bulawayo missionaries had seen some of the contents of the drums that were opened for customs inspection—and she took some of the sample items from drums to their station meeting to show everyone. She said it was very rare that they really got to see what was done for the hospital and all were most excited over how suitable everything was, and how well-made."

The shipment included the following supplies:

Sheets 343, Robes 2, Blankets 200, Hospital gowns 350, Curtains 53 pair, Pillow cases 561, Laundry bags 38, Bath cloths 13, Towels 11, Bed spreads 159, Pajama pants 49, Pajama tops 44, Children's pajamas 132, Children's gowns 72, Children's vests 12, Infant shirts 48.

There are 4 other drums on the way which contain:

Sheets 166, Crib sheets 48, Robes 90, Laundry bags 73, Spreads 36, Curtains 10 pair, Surgical wraps 120, Operating gowns and suits 84.

LOUISVILLE, Ky — Chaplain Douglas C. Turley has been named as a clinical instructor in pastoral counseling by The Southern Baptist Theological Seminary. Through this faculty action, theological students may receive academic credit for a summer semester of clinical pastoral education at Longview State Hospital, Cincinnati, Ohio. The Reverend Mr. Turley is chaplain supervisor of the hospital.



EARLY STRATEGY PLANNING SESSION

THREE RETREAT LEADERS have a quick planning strategy session just before Retreat starts. They are, from left: Ben Scarborough, of Kosciusko, music director for Retreat; Dorsey Deaton, Mississippi College, president and Bill Ingram, Ole Miss, vice president.



VISITOR ENJOYS GULFSHORE CUISINE

DR. STANLEY WATSON, of New Orleans Seminary, who brought two messages during Retreat, seems to be enjoying lunch with two students. They are, from left: Doug Bain and Tim Townsend, both of Mississippi College.



15 OFFICERS' WORKSHOPS HELD

DURING officers' workshops two students take time out to look at Spanish missions poster prepared at Carey College, where Miss Jewel Hannah, at right, is student director. Students are from left: Bill Yates, Ole Miss, and Grover Powell, Delta State.



LEISURE TIME HAS ITS PLACE

THREE STUDENTS engage Dr. William Hall Preston, of Nashville, program personality, in a popular game in the recreation lounge between sessions. They are, from left: Bobby Shows, Mississippi State; Gerry Gravel, Blue Mountain, and Sandra Lovell, Gilfoy School of Nursing, Jackson.

371 Are Enrolled In State BSU Retreat

Jackson Named - - -

(Continued from page 1)

Nominating Committee

A nominating committee was appointed which brought its report to the Retreat. The report

was adopted in full with no nominations from the floor. It was announced that the State Student Convention for this year would meet Dec. 1-3 at First Church, Columbus. It was revealed that \$1,267.96

had been received for the Student Summer Missions program. These funds came from nine colleges and from the offering received for the purpose at the Retreat.

The Retreat began Friday evening and adjourned Sunday morning. It is sponsored annually by the Department of Student Work of the Mississippi Baptist Convention Board.

First Juvenile - - -

(Continued from page 1)
cation, which is cooperating in the clinic along with the Home Mission Board.

Additional clinics will follow, with one scheduled for May 4 at Pascagoula and one set for May 5 at Meridian.

When The Books Are Closed On May 3

Where Will Your Church Stand
In Its Concern For World Missions
Through The Cooperative Program?

Receipts for the first five months of this Convention year, ending March 31, are up only 2.4%. An increase of 10.6% for this Convention year, ending Oct. 31, will be necessary to meet this year's World Missions budget goal of \$2,550,000.

MISSISSIPPI BAPTIST CONVENTION BOARD

Chester L. Quarles, Executive Secretary-Treasurer
L. Gordon Sansing, Associate Executive Secretary

The State Convention Board Treasurer's Books for the first half of this Convention year will close at Noon Wednesday, May 3.

A listing of the mission gifts of all churches for this period will be carried in the Baptist Record in May.

Where will your church stand in this record, which shows its concern for World Missions?

Every church is urged to get its contributions in by Wednesday morning, May 3 in order to be counted in the first half.



Do Christian People Hold the Key?

Do Christian people hold the key to the present world situation? Do they have the answer to the almost unsurmountable problems now confronting our nation and our leaders?

Perhaps in all of its history the United States has not faced a more serious crisis than has been developing in the past few years, and has seemed to reach a new climax in the past few days. The amazing gains of Russia in the space race through orbiting a man in space, and the tragic reverses and losses in Cuba, have brought the seriousness of our situation into sharp focus. Around the world just now Russia is being praised, while many voices are condemning the United States. The proponents of Communism are raising arrogant and defiant voices. Freedom's cause, for the moment at least, seems to be in eclipse.

We do not mean, of course, that the situation is hopeless, nor that we should despair. Certainly our country is not out of the race, nor is Communism the victor. Nevertheless the time has come for some serious thinking, and consideration on the part of all of us. The leaders of our nation need Divine guidance and wisdom as they seek to find an answer to the problems we face.

Christian people, in such an hour, must do some heart-searching. Is our Christianity of such quality, that God will give victory to America, just because the majority of us wear the name Christian? Are we so close to God that He will deliver us from every enemy? Israel and Judah were God's chosen people, but when they forgot God and turned to a sinful way, God allowed them to be destroyed? Are we any better than they? Is God having to deal with America because of her sins? The cries of the prophets of old reach across the centuries and we seem to hear Amos, Hosea, and Jeremiah speaking to our day. Are they not saying to us what they said long ago, "Repent, or perish!"?

Christian people do hold the key to victory in this hour. They have available the one power against which Communism nor any other force can ever prevail. It is not, however, a force which can be commanded at will. God's people must first repent. When they turn from sin, and yield themselves completely to God, then He will hear from heaven, and give victory.

It is time for repentance! It is time for prayer! This is the way of victory. It is the largest contribution Christians can make to our nation's welfare in this hour. It is the greatest support needed by our President and his associates just now.

GUEST EDITORIAL

The Price of Liberty

Gainer E. Bryan Jr., in Maryland Baptist
"ETERNAL Vigilance is the Price of Liberty." Citizens of the United States — Protestant, Catholic, Jewish and unaffiliated — need to ponder these words at this time.

"For years those who prefer a different system to the separation of Church and State, which guards religious liberty in America, have been nibbling at the foundations..."

"This campaign to saddle upon America an historic European error rejected by our founding fathers constitutes the most serious threat to religious liberty in the history of our country. If the liberty-loving people of the United States allow a misguided religious tolerance and a craven awe of supposed Catholic political power to lull them into surrender, religious liberty in America will be dealt a blow from which it may never recover..."

"In the struggle against religious tyranny — just as in the battle against every tyranny over the mind of man — Eternal Vigilance is the Price of Liberty."

The Baptist Forum

Opposes Union And Name Change

Dear Dr. Odle:

I read with a great deal of interest the letter addressed your paper by Men's Bible Class No. 1, First Baptist Church, Summit, Miss., and published in this week's paper.

Mr. George H. Threadgill who wrote the letter in behalf of his S. C. class, expressed himself in a very word for word as I did to the Sunday School Class I teach at First Baptist here. I too, noted these two items and called them to the attention of my class.

I would first like to say that I appreciate the editor of our Baptist Record printing these two items, dealing with pulp exchange by 1,000 pastors and changing the name of the convention from "Southern". Give the people the facts about what is going on and continue to do so! A controlled Baptist press, would be no different than a college of bishops controlling the interpretation of the Bible, telling us what we should believe etc.

Now I think what Brother Threadgill had in mind is that unless we Baptist laymen encourage our ministers to stand firm on the word SOUTHERN and stand firm on NO MERGER WITH ANY ONE, that some might be overly persuaded and start something that would create a schism among Southern Baptist and Mississippi Baptist and I feel that

either step would most certainly do this very thing.

For those of us who read history, we know that Southern Baptist were practically forced out of the American Baptist Convention (if it was so called at the time), and that Southern Baptist started out with approximately 200,000 whites, and 100,000 colored, the colored being on "a master and servant basis" and from this small group has been built the greatest working force in God's Kingdom to-day and I do not believe that because "mergers" in business, or amalgamation in society which seem to be the order of the day, should be allowed to sway our judgement in changing anything that would tear down the work of Southern Baptist. I am jealous of our position in the world, and in God's Kingdom and I believe God's hand is in our work as well as man's.

As for me and mine, regardless of others, I will remain Southern Baptist and if I cannot I will be Mississippi Baptist, and if I cannot I will be Grenada Baptist. No mergers, no catering to new social whims, no catering to numbers or money and if necessary will stand alone.

J. B. Perry Jr.
Grenada, Miss.

Editors Note: There was no American Baptist Convention in 1845. It was the policies of the Home Mission Society and the General Convention, which caused the split.



"WITNESSES EVERY DAY" is the theme of Girls' Auxiliary Focus Week, May 14-20. As Miss Betty Brewer, Convention-wide Girls' Auxiliary Director crowns a GA Queen, she challenges her to be a witness every day at home, school, church and community. Special plans for observance of Focus Week have been made by the 290,462 GA members in the Southern Baptist Convention. —Woman's Missionary Union Photo.

New Books

THE ULTIMATE WEAPON — CHRISTIANITY by Paul Stevens (Thomas Nelson and Sons, 158 pp., \$3.95)

The subtitle of this book "The Case for a Foreign Policy of Militant Christianity" reveals its content. The author makes a burning appeal for an all-out mission program as an answer to Communism. Discussing the present world situation, Dr. Stevens, Director of the Radio and Television Commission of the Southern Baptist Convention, says that today's conflict is a conflict of ideas. The world's most feared idea is Christianity, and the second most-feared idea is Communism. Christianity is the only idea which can conquer the idea of Communism which is now making such gains in the world.

Present day Christianity does not have the influence and power in world affairs that it should have, says Dr. Stevens. He calls for a Christian effort of gigantic military proportions, such as history has not known since Christianity's early days. He states that Christians in all walks of life, and of all Christian groups must be enlisted for a missionary advance of tremendous size. This is the only answer to the world's needs. It must be done now before it is too late.

This Baptist leader makes an eloquent and urgent appeal for a new Christian strategy. It is an important book. It could well be an idea that could change world history, if Christian groups listen and then act.

MATTHEW HENRY'S COMMENTARY ON THE WHOLE BIBLE, in one volume (Zondervan, nearly 2000 pages; \$9.95)

For two centuries one of the most popular Bible commentaries has been Matthew Henry. For many years, almost every preacher's library, and many other book collections have contained these volumes. In recent years the popular edition was a six volume set which is still available. Now, however, a distinguished British editor has skillfully abridged and condensed the material into one volume. Here all the effectiveness and power of Matthew Henry's own words are retained, and the volume presents a great wealth of exposition, outlines, illustrations, etc. covering every chapter of the Bible it seems to this reviewer that the commentary has lost little of its original value, and that the outlines are even clearer and more easy to grasp and use. The print is

beautifully bound. In this form and at this price the riches of Matthew Henry will become available to thousands of readers never privileged to use it before.

MAN'S RUIN by Donald Grey Barnhouse (Wm. B. Eerdmans, 301 pp., \$3.50)

GOD'S RIVER by Donald Grey Barnhouse (Wm. B. Eerdmans, 224 pp., \$3.50)

Volumes I and IV of the author's outstanding commentary on the Book of Romans. MAN'S RUIN covers chapter 1, while GOD'S RIVER is exposition of Chapter 5:1-11. Other volumes in the series already published are GOD'S WRATH, GOD'S REMEDY, and GOD'S GRACE. Yet other volumes are planned. Here is verse by verse exposition in sermon form. The author has the unusual ability of taking a verse and ranging over the whole Bible in revealing the truth that it teaches. The scholarship is able, the outlining is clear, and the text is forceful. There are numerous illustrations. Preachers will find many preaching ideas in these volumes, while teachers and lay readers will find rich exposition of the Word.

THE KESWICK WEEK, 1960 (MARSHALL, MORGAN AND SCOTT, LTD. — Christian Literature Crusade, Fort Washington, Pa. — 206 large two column pages)

Each year's volume of this book contains the messages delivered at the annual Keswick Christian Life Conference in England, and each is a treasure-house of rich spiritual material. The emphasis at Keswick is always on deeper spirituality, and the messages are heart searching and challenging. In this particular volume the series of four expository messages on Paul's letter to the Colossians are worth the price of the book. Other messages are outstanding too. Many who become acquainted with the Keswick volumes will look forward to the new one each year.

BASIC PRINCIPLES OF SINGING by William C. Rice (Abingdon, 77 pp., \$1.25)

Here are usable ideas in non-technical language for amateur choir directors or others who wish to train adults and youth to sing better. The author is Minister of Music of the First Methodist Church, Baldwin, Kansas.

GLOBE-TROTTERING WITH GINNY HENDRICKS' WARNED BY YUGOSLAV CHURCH

By Virginia Harris Hendricks

NOVI SAD, Yugoslavia (BP) — Our motor trip through Yugoslavia was not landing us in Novi Sad on Sunday. We had little hope of finding mid-week services in this faraway place, on Wednesday evening. But that is just what happened!

We arrived at the Baptist church 30 minutes early. "The sisters" were having their meeting in the auditorium. I hoped to sit in on a Yugoslavian "WMU", but they were having closing prayer.

Later, our children and I took seats on a rear bench. We felt the curious glances thrown our way. My husband was escorted to a pew seat beside the minister.

I learned later their earnest conversation was an apology, on the minister's part, that my layman-husband could not be invited to bring the message due to state laws. And an assurance, on the part of my capable but very untalkative

spouse, that he did not feel slighted at all!

Our drive through Yugoslavia had been thrilling, full of discoveries and adventures. Very seldom had we met people who were genuinely friendly toward us. Due to hotel shortages, we had spent one night in a private home where we were coldly received.

In Novi Sad we found all the love and friendliness that had been lacking elsewhere! Every person present shook the hands of all five of us. Some claimed kinship other than our Baptist bond: "I have a sister living in California!" "My son is working in America!"

We did not understand the sermon, but the hymn tunes were familiar. We followed the Yugoslav words in the hymnals. The prayers were fervent and moving. Though our languages were different, our family all knew we had been in a Baptist prayer meeting when we left Novi Sad. Baptist Church!



The Wink Of God

What does it mean to wink? Well, I suppose that depends on who is doing the winking.

Between the sexes the wink is a fleeting flirtation. We used to play a parlor game called "Wink." In this game the boy who was "it" attempted by the wink to entice a girl to sit in his empty chair. So, in this instance, I suppose, the wink was an invitation.

Paul spoke of God's wink. "And the times of this ignorance God winked at; but now commandeth all men every where to repent" (Acts 17:3). The "times of ignorance" were

the generations which preceded the coming of Christ during which pagan peoples out of ignorance worshipped idols. It was this ignorance that God "winked at."

The ASV and others translate "winked" as "overlooked." This, literally, is the idea. But, presumably, God did not overlook sin in the sense that he excused it. For, sin is sin, wherever you find it, and, by the nature of the case, sin leaves its scars. The truth of the matter is that sin contains within itself the seeds of its own punishment.

But God overlooked the ignorance of paganism in the sense that he was forbearing. He related himself to idolaters with restraint. And the point Paul made was not to the effect that Christ changed the restraint of God into restriction and wrath. To the contrary, Paul meant that in Christ God added to restraint a special plea for repentance.

Pages From The Past

By J. L. BOYD, Sr.

60 Years Ago

Pastor J. B. Lawrence of the Greenwood Baptist Church had as his helper in a revival meeting Rev. E. B. Miller of West Point. There were seven additions to the membership, two of them by baptism. The church was completing a pastor's home at the time.

Editor T. J. Bailey tells of the death of Little Myra Mullen of the Baptist Orphanage on Monday, April 23, 1901, the youngest of the children, in spite of the tender, patient nursing and excellent medical attention. Mrs. Mize tells me over the phone that not one death occurred in the Orphanage during the twenty-five years of the Mize Superintendency. Only two others are known by her to have died in the Home, namely a little boy that was kicked by a horse and one that drowned in a pool near by, both occurring before the Mizes came to the Home.)

Pastor E. E. Thornton of the New Albany Church reports that the heavy debt on the church was paid off "with a few dollars left in the treasury," as they approached the time of annual revival meeting. The building cost "about" \$5,000. And he concludes, "Every cent of it was raised in the town and more than nine tenths of it was given by the members of the church."

50 Years Ago

The First Church, Hattiesburg, enjoyed the ministry of Dr. J. C. Masse of Chattanooga, Tennessee, in their revival meeting, associated with Pastor I. P. Trotter. There were fifty additions to the church.

40 Years Ago

Rev. J. H. Lane of McComb assisted Pastor R. H. Purser in the revival meeting of the Magnolia Baptist Church which resulted in six accessions to the membership.

Pastor W. H. Morgan of the Leland Church reports forty-one new members added to the church, 26 of them for baptism. Rev. H. L. Martin of Indianola did the preaching and Rev. O. P. Estes of Lyon led the song services.

Calendar of Prayer

May 1 — Mrs. Hollis Jones, Jeff Davis Association Training Union director; H. H. Ward, Attala association superintendent of missions.

May 2 — Cady E. Byrne, Jr., Baptist Student Director, Mississippi College; E. L. Douglas, Mississippi College faculty.

May 3 — Ben Purvis, Warren, association Sunday school superintendent; William E. Mitchell, William Carey College staff.

May 4 — Mrs. Bob Hunt, Prentiss association WMU president; Mrs. Florence F. Taylor, Blue Mountain College librarian.

May 5 — Mrs. Doss Smith, Baptist Building; Mrs. Ethel Moore, Children's Village staff.

May 6 — W. B. Todd, Covington association Brotherhood president; Durrell Edwards, Tippah association clerk.

May 7 — Clarence Palmer, Tippah association moderator; Mrs. Doris Bryant, Gilfoy School of Nursing faculty.

Doctrinal

Editor's Note: This is the 1961 Doctrinal Series, in which held by Baptists will be discussed these articles have been given been completely free to present the doctrines about which the that they fairly represent the trinal principles.

For this particular feature w list preacher to write on the Faith." We failed to receive he was on a preaching mission prepare the message. In plac ously published material from the past.

Next month's doctrinal feat the Kingdom. It promises to

The Origin Of Depravity

Dr. Dr. Samuel Professor of Theology, New Sem

"Thou hast made us for less till they may have found famous words written by St. A mystery, and the contradiction for God, yet he is a sinner a the wrath of God. How can t Evil a

The problem of human si of evil in the universe. Sin is it involves the corruption of sin is not something that happ happens within man. On the jected the idea that evil is e necessary elements of the wor has fought with equal vigou evil, i.e., the notion that evil appear to be and that in the shown to have been intrin founded upon the Biblical re good is eternally and ultim are realities within the univer them away but by a victori Cross of our Lord Jesus Chri

Where did evil and sin co mystery of this problem is o God is great and good and created it must have been go

Whatever we say, we m ments of scripture and the cle perience that sin originated created will against God its O origin in matter, nor in any de contrast for the good, else w sibility of meaning. Attempt Fall into some other world or is a "timeless act." But clear that is timeless is no act. N due to the separateness of the soul (whatever that means) phase of the soul's developme

We must, rather, leave the event otherwise we fail to do our own situation as morally testimony of Scripture. If y know of God, the world, and may have been it must have been unable to find any state better sense than the suggest angels rebelled and fell, beco ship of Satan (John 8:44, 2 12:7-17).

What does this say of m ation and probation is too wel but you will do well to refresh chapter three. What is this

It says that man is the cre ed, and sustained by Him. G tend and master it, and to dev freedom of fellowship with G spiritual and moral developm to the will of God allsing him against God. This is the fall lion by a finite will against the world. That this is true i man who senses his own statu is true; but the Biblical acco origin of this condition at a p is due not to any necessity o world, but to a rebellious will

Man as The pollution of man by invading both what man does ner by practice. He acts out tively against, the will of Go Gal. 3:22; 1 John 1:8-10). Man is, in other words, the kind o own will against God the Lo 2:7-16; 15:21-22). These teachi things about man's sinnership

First, they declare man's s Is the object of God's righte words about man's plight ar Paul's grand conclusion that fact of sin, unveils the helou judgment of sin (Rom. 3:19). God, and when we see truly e rance.

Second, Scripture declar experience, that the whole m what the total depravity of n ture of his moral condition is Isaiah when he addressed Isra of total depravity we do not might be, but that the whole nature) has been touched by love and grace of God man wi finally into perdition.

Third, the Bible declares sin. From Adam to the pres that is sinful. Centuries as each child born was born un and that it sins because of the whom it grows up. August confirmed the Biblical faith spiritual and moral as well as so that, as sinful, men cann How is this nature transmitt nonetheless. The moral solid fundamental fact of experie

EDITORIAL PAGE
The Baptist Record

Largest Circulation of Any Newspaper
Of Any Kind In Mississippi
JOE T. ODLE, Editor

Page 4

Thursday, April 27, 1961

Do Christian People Hold the Key?

Do Christian people hold the key to the present world situation? Do they have the answer to the almost unsurmountable problems now confronting our nation and our leaders?

Perhaps in all of its history the United States has not faced a more serious crisis than has been developing in the past few years, and has seemed to reach a new climax in the past few days. The amazing gains of Russia in the space race through orbiting a man in space, and the tragic reverses and losses in Cuba, have brought the seriousness of our situation into sharp focus. Around the world just now Russia is being praised, while many voices are condemning the United States. The proponents of Communism are raising arrogant and defiant voices. Freedom's cause, for the moment at least, seems to be in eclipse.

We do not mean, of course, that the situation is hopeless, nor that we should despair. Certainly our country is not out of the race, nor is Communism the victor. Nevertheless the time has come for some serious thinking, and consideration on the part of all of us. The leaders of our nation need Divine guidance and wisdom as they seek to find an answer to the problems we face.

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Christian people do hold the key to victory in this hour. They have available the one power against which Communism nor any other force can ever prevail. It is not, however, a force which can be commanded at will. God's people must first repent. When they turn from sin, and yield themselves completely to God, then He will hear from heaven, and give victory.

It's time for repentance! It is time for prayer!

This is the way of victory. It is the largest contribution Christians can make to our nation's welfare in this hour. It is the greatest support needed by our President and his associates just now.

GUEST EDITORIAL

The Price of Liberty

Gainer E. Bryan Jr., in Maryland Baptist

"ETERNAL Vigilance is the Price of Liberty." Citizens of the United States — Protestant, Catholic, Jewish and unaffiliated — need to ponder these words at this time.

For years those who prefer a different system to the separation of Church and State, which guards religious liberty in America, have been nibbling at the foundations.

This campaign to saddle upon America an historic European error rejected by our founding fathers constitutes the most serious threat to religious liberty in the history of our country. If the liberty-loving people of the United States allow a misguided religious tolerance and a craven awe of supposed Catholic political power to lull them into surrender, religious liberty in America will be dealt a blow from which it may never recover.

"In the struggle against religious tyranny — just as in the battle against every tyranny over the mind of man — 'Eternal Vigilance is the Price of Liberty.'"

The Baptist Forum

Opposes Union And Name Change

Dear Dr. Odle:

I read with a great deal of interest the letter addressed your paper by Men's Bible Class No. 1, First Baptist Church, Summit, Miss., and published in this week's paper.

Mr. George H. Threadgill who wrote the letter in behalf of his S. S. class, expressed himself nearly word for word as I did to the Sunday School Class I teach at First Baptist here. I too, noted these two items and called them to the attention of my class.

I would first like to say that I appreciate the editor of our Baptist Record printing these two items, dealing with pulp exchange by 1,000 pastors and changing the name of the convention from "Southern". Give the people the facts about what is going on and continue to do so! A controlled Baptist press, would be no different than a college of bishops controlling the interpretation of the Bible, telling us what we should believe etc.

Now I think what Brother Threadgill had in mind is that unless we Baptist laymen encourage our ministers to stand firm on the word SOUTHERN and stand firm on NO MERGER WITH ANY ONE, that some might be overly persuaded and start something that would create a schism among Southern Baptist and Mississippi Baptist and I feel that

either step would most certainly do this very thing.

For those of us who read history, we know that Southern Baptist were practically forced out of the American Baptist Convention (if it was so called at the time), and that Southern Baptist started out with approximately 200,000 whites, and 100,000 colored, the colored being on "a master and servant basis" and from this small group has been built the greatest working force in God's Kingdom to-day and I do not believe that because "mergers" in business, or amalgamation in society which seem to be the order of the day, should be allowed to sway our judgement in changing anything that would tear down the work of Southern Baptist. I am jealous of our position in the world, and in God's Kingdom and I believe God's hand is in our work as well as man's.

As for me and mine, regardless of others, I will remain Southern Baptist and if I cannot I will be Mississippi Baptist, and if I cannot I will be Grenada Baptist. No mergers, no catering to new social whims, no catering to numbers or money and if necessary will stand alone.

J. B. Perry Jr.
Grenada, Miss.

Editors Note: There was no American Baptist Convention in 1845. It was the policies of the Home Mission Society and the General Convention, which caused the split.



"WITNESSES EVERY DAY" is the theme of Girls' Auxiliary Focus Week, May 14-20. As Miss Betty Brewer, Convention-wide Girls' Auxiliary Director crowns a GA Queen, she challenges her to be a witness every day at home, school, church and community. Special plans for observance of Focus Week have been made by the 290,462 GA members in the Southern Baptist Convention. —Woman's Missionary Union Photo.

New Books

THE ULTIMATE WEAPON — CHRISTIANITY by Paul Stevens (Thomas Nelson and Sons, 158 pp., \$3.95)

The subtitle of this book "The Case for a Foreign Policy of Militant Christianity" reveals its content. The author makes a burning appeal for an all-out mission program as an answer to Communism. Discussing the present world situation, Dr. Stevens, Director of the Radio and Television Commission of the Southern Baptist Convention, says that today's conflict is a conflict of ideas. The world's most feared idea is Christianity, and the second most-feared idea is Communism. Christianity is the only idea which can conquer the idea of Communism which is now making such gains in the world.

Present day Christianity does not have the influence and power in world affairs that it should have, says Dr. Stevens. He calls for a Christian effort of gigantic military proportions, such as history has not known since Christianity's early days. He states that Christians in all walks of life, and of all Christian groups must be enlisted for a missionary advance of tremendous size. This is the only answer to the world's needs. It must be done now before it is too late.

This Baptist leader makes an eloquent and urgent appeal for a new Christian strategy. It is an important book. It could well be an idea that could change world history, if Christian groups listen and then act.

MATTHEW HENRY'S COMMENTARY ON THE WHOLE BIBLE, in one volume (Zondervan, nearly 2000 pages; \$9.95)

For two centuries one of the most popular Bible commentaries has been Matthew Henry. For many years, almost every preacher's library, and many other book collections have contained these volumes. In recent years the popular edition was a six volume set which is still available. Now, however, a distinguished British editor has skillfully abridged and condensed the material into one volume. Here all the effectiveness and power of Matthew Henry's own words are retained, and the volume presents a great wealth of exposition, outlines, illustrations, etc. covering every chapter of the Bible it seems to this reviewer that the commentary has lost little of its original value, and that the outlines are even clearer and more easy to grasp and use. The print is

beautifully bound. In this form and at this price the riches of Matthew Henry will become available to thousands of readers never privileged to use it before.

MAN'S RUIN by Donald Grey Barnhouse (Wm. B. Eerdmans, 301 pp., \$3.50)

GOD'S RIVER by Donald Grey Barnhouse (Wm. B. Eerdmans, 224 pp., \$3.50)

Volumes I and IV of the author's outstanding commentary on the Book of Romans. MAN'S RUIN covers chapter 1, while GOD'S RIVER is exposition of Chapter 5:1-11. Other volumes in the series already published are GOD'S WRATH, GOD'S REMEDY, and GOD'S GRACE. Yet other volumes are planned. Here is verse by verse exposition in sermon form. The author has the unusual ability of taking a verse and ranging over the whole Bible in revealing the truth that it teaches. The scholarship is able, the outlining is clear, and the text is forceful. There are numerous illustrations. Preachers will find many preaching ideas in these volumes, while teachers and lay readers will find rich exposition of the Word.

THE KESWICK WEEK, 1960 (MARSHALL, MORGAN AND SCOTT, LTD. — Christian Literature Crusade, Fort Washington, Pa. — 206 large two column pages)

Each year's volume of this book contains the messages delivered at the annual Keswick Christian Life Conference in England, and each is a treasure-house of rich spiritual material. The emphasis at Keswick is always on deeper spirituality, and the messages are heart searching and challenging. In this particular volume the series of four expository messages on Paul's letter to the Colossians are worth the price of the book. Other messages are outstanding too. Many who become acquainted with the Keswick volumes will look forward to the new one each year.

BASIC PRINCIPLES OF SINGING by William C. Rice (Abingdon, 77 pp., \$1.25)

Here are usable ideas in non-technical language for amateur choir directors or others who wish to train adults and youth to sing better. The author is Minister of Music of the First Methodist Church, Baldwin, Kansas.

GLOBE-TROTTERING WITH GINNY HENDRICKS' WARNED BY YUGOSLAV CHURCH

By Virginia Harris Hendricks

NOVI SAD, Yugoslavia (BP) — Our motor trip through Yugoslavia was not landing us in Novi Sad on Sunday. We had little hope of finding mid-week services in this faraway place, on Wednesday evening. But that is just what happened!

We arrived at the Baptist church 30 minutes early. The "sisters" were having their meeting in the auditorium. I hoped to sit in on a Yugoslavian "WMU", but they were having closing prayer.

Later, our children and I took seats on a rear bench. We felt the curious glances thrown our way. My husband was escorted to a pew seat beside the minister.

I learned later their earnest conversation was an apology, on the minister's part, that my layman-husband could not be invited to bring the message due to state laws. And an assurance, on the part of my capable but very untalkative

spouse, that he did not feel slighted at all!

Our drive through Yugoslavia had been thrilling, full of discoveries and adventures. Very seldom had we met people who were genuinely friendly toward us. Due to hotel shortages, we had spent one night in a private home where we were coldly received.

In Novi Sad we found all the love and friendliness that had been lacking elsewhere! Every person present shook the hands of all five of us. Some claimed kinship other than our Baptist bond: "I have a sister living in California!" "My son is working in America!"

We did not understand the sermon, but the hymn tunes were familiar. We followed the Yugoslav words in the hymnals. The prayers were fervent and moving. Though our languages were different, our family all knew we had been in a Baptist prayer meeting when we left Novi Sad. Baptist Church!

Cleanings from the Greek New Testament

by V. Wayne Barton

The Wink Of God

What does it mean to wink? Well, I suppose that depends on who is doing the winking.

Between the sexes the wink is a fleeting flirtation. We used to play a parlor game called "Wink." In this game the boy who was "it" attempted by the wink to entice a girl to sit in his empty chair. So, in this instance, I suppose, the wink was an invitation.

Paul spoke of God's wink. "And the times of this ignorance God winked at; but now commandeth all men every where to repent" (Acts 17:3). The "times of ignorance" were

the generations which preceded the coming of Christ during which pagan peoples out of ignorance worshipped idols. It was this ignorance that God "winked at."

The ASV and others translate "winked" as "overlooked." This, literally, is the idea. But, presumably, God did not overlook sin in the sense that he excused it. For, sin is sin, wherever you find it, and, by the nature of the case, sin leaves its scars. The truth of the matter is that sin contains within itself the seeds of its own punishment.

But God overlooked the ignorance of paganism in the sense that he was forbearing. He related himself to idolaters with restraint. And the point Paul made was not to the effect that Christ changed the restraint of God into restriction and wrath. To the contrary, Paul meant that in Christ God added to restraint a special plea for repentance.

Pages From The Past

By J. L. BOYD, Sr.

60 Years Ago

Pastor J. B. Lawrence of the Greenwood Baptist Church had as his helper in a revival meeting Rev. E. B. Miller of West Point. There were seven additions to the membership, two of them by baptism. The church was completing a pastor's home at the time.

Editor T. J. Bailey tells of the death of Little Myra Mullen of the Baptist Orphanage on Monday, April 23, 1901, the youngest of the children, in spite of the tender, patient nursing and excellent medical attention. Mrs. Mize tells me over the phone that not one death occurred in the Orphanage during the twenty-five years of the Mize Superintendency. Only two others are known by her to have died in the Home, namely a little boy that was kicked by a horse and one that drowned in a pool near by, both occurring before the Mizes came to the Home.)

Pastor E. E. Thornton of the New Albany Church reports that the heavy debt on the church was paid off "with a few dollars left in the treasury," as they approached the time of annual revival meeting. The building cost "about" \$5,000. And he concludes, "Every cent of it was raised in the town and more than nine tenths of it was given by the members of the church."

50 Years Ago

The First Church, Hattiesburg, enjoyed the ministry of Dr. J. C. Masseé of Chattanooga, Tennessee, in their revival meeting, associated with Pastor I. P. Trotter. There were fifty additions to the church.

40 Years Ago

Rev. J. H. Lane of McComb assisted Pastor R. H. Purser in the revival meeting of the Magnolia Baptist Church which resulted in six accessions to the membership.

Pastor W. H. Morgan of the Leland Church reports forty-one new members added to the church, 26 of them for baptism. Rev. H. L. Martin of Indianola did the preaching and Rev. O. P. Estes of Lyon led the song services.

Calendar of Prayer

May 1 — Mrs. Hollis Jones, Jeff Davis Association Training Union director; H. H. Ward, Attala association superintendent of missions.

May 2 — Caby E. Byrne, Jr., Baptist Student Director, Mississippi College; E. L. Douglas, Mississippi College faculty.

May 3 — Ben Purvis, Warren association Sunday school superintendent; William E. Mitchell, William Carey College staff.

May 4 — Mrs. Bob Hunt, Prentiss association WMU president; Mrs. Florence F. Taylor, Blue Mountain College librarian.

May 5 — Mrs. Doss Smith, Baptist Building; Mrs. Ethel Moore, Children's Village staff.

May 6 — W. B. Todd, Covington association Brotherhood president; Durrell Edwards, Tippah association clerk.

May 7 — Clarence Palmer, Tippah association moderator; Mrs. Doris Bryant, Gilfoy School of Nursing faculty.

Counselor's Corner

By Dr. R. Lofton Hudson

"MINISTERIAL STUDENTS"

QUESTION: I hear that there is a decline in the number of students, who are entering the ministry, in our Southern Baptist colleges and seminaries. Is this true? If so, why?

ANSWER: It is true. There is some decline in the number enrolled as ministerial students in our colleges and seminaries.

I think the reason is four-fold.

First, we are living in a day when making money is the primary motivation of the American people. Most

preachers are very much underpaid, when you consider their seven years of training above high school.

Second, many of our young people are disillusioned by the way they see pastors treated by church members. They do not want to get mistreated.

Third, there is little security in the Baptist ministry, such as in the Episcopal (one of the few who is not suffering a shortage of ministerial candidates). We have no employment agency to help pastors find new churches.

Fourth, churches do not pray for pastors and honor them as in the past.

"Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest" (Matthew 9:38).

Address all questions to Dr. Hudson, 116 West 47th Street, Kansas City 12, Missouri.

CARBONDALE, Ill. — (BP)

— Directors of the Illinois Baptist State Association held a testimony dinner in Carbondale, Ill., for Dr. Noel M. Taylor, executive secretary of the association. The occasion was Taylor's 15th anniversary as leader of Illinois Southern Baptists.

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Joe Abrams, Associate Editor
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Doctrin

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Next month's doctrinal feature the Kingdom. It promises to

The Origin Of Depravity

Dr. Dr. Samuel Professor of Theology, New Sem

"Thou hast made us for less till they may have found famous words written by St. A mystery, and the contradiction for God, yet he is a sinner a the wrath of God. How can t

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Doctrine Of Sin And Salvation

Editor's Note: This is the fourth of the Baptist Record 1961 Doctrinal Series, in which some of the basic doctrines held by Baptists will be discussed. While the writers of these articles have been given suggested subjects they have been completely free to present their own views concerning the doctrines about which they write. We believe, however, that they fairly represent the Baptist position on these doctrinal principles.

For this particular feature we had asked a prominent Baptist preacher to write on the subject of "Repentance and Faith." We failed to receive his article and then found that he was on a preaching mission and would not have time to prepare the message. In place of this we have used previously published material from Southern Baptist leaders of the past.

Next month's doctrinal feature will be on The Church and the Kingdom. It promises to be one of our best features.)

The Origin Of Sin And The Depravity Of Man

Dr. Dr. Samule J. Mikolaski
Professor of Theology, New Orleans Baptist Theological Seminary

"Thou hast made us for thyself and our hearts are restless till they may have found their rest in Thee." These famous words written by St. Augustine declare the glory, the mystery, and the contradiction that is man. Man was made for God, yet he is a sinner alienated from God and under the wrath of God. How can this be?

Evil and Sin

The problem of human sin is part of the larger problem of evil in the universe. Sin is the worst form of evil because it involves the corruption of man's inner nature. Primarily, sin is not something that happens to man, it is something that happens within man. On the one hand Christianity has rejected the idea that evil is eternal or that evil and sin are necessary elements of the world order. On the other hand, it has fought with equal vigour any denial of the reality of evil, i.e., the notion that evil and sin are not really what they appear to be and that in the ideal world everything will be shown to have been intrinsically good. Christianity, as founded upon the Biblical revelation, declares that only the good is eternally and ultimately real, but that evil and sin are realities within the universe to be cured not by thinking them away but by a victorious divine act. This act is the Cross of our Lord Jesus Christ.

The Primal Fall

Where did evil and sin come from? The complexity and mystery of this problem is clear when we remember that God is great and good and that therefore this world as He created it must have been good.

Whatever we say, we must not avoid the clear statements of scripture and the clear implications of our own experience that sin originated in the personal rebellion of a created will against God its Creator. We dare not place its origin in matter, nor in any demand for a logically necessary contrast for the good, else we empty human moral responsibility of meaning. Attempts have been made to put the Fall into some other world or state than this by saying that it is a "timeless act." But clearly this is meaningless. An act that is timeless is no act. Nor can we think of evil being due to the separateness of the individual soul from the world-soul (whatever that means) for sin then becomes a necessary phase of the soul's development to a higher form of life.

We must, rather, leave the Fall in history as an historical event; otherwise we fail to do justice either to the logic of our own situation as morally responsible creatures or to the testimony of Scripture. If we look squarely at what we know of God, the world, and man, whatever else the Fall may have been it must have been an event in time. I have been unable to find any statement or argument that makes better sense than the suggestions of Scripture that certain angels rebelled and fell, becoming devils under the leadership of Satan (John 8:44, 2 Peter 2:4, Jude 6; Revelation 12:7-12).

The Fall of Man

What does this say of man? The account of man's creation and probation is too well known to bear repeating here, but you will do well to refresh your mind by reading Genesis chapter three. What is this important passage saying?

It says that man is the creature of God, created, nourished, and sustained by Him. God placed him in this world to tend and master it, and to develop his own personality in the freedom of fellowship with God. During this time of man's spiritual and moral development he acted in contradiction to the will of God allying himself with the powers of revolt against God. This is the fall of man. It is an act of rebellion by a finite will against God the Creator and Lord of the world. That this is true in an experiential way of every man who senses his own status as "fallen" and "rebellious" is true; but the Biblical account reaches back showing the origin of this condition at a point in time. It says that this is due not to any necessity of the way God has made the world, but to a rebellious will.

Man As Sinner

The pollution of man by his sin is individual and racial involving both what man does and what he is. Man is a sinner by practice. He acts out of conformity with, and positively against, the will of God. (1 Ki. 8:46; Rom. 3:1-19, 23; Gal. 3:22; 1 John 1:8-10). Man is also a sinner by nature. He is, in other words, the kind of person who willfully sets his own will against God the Lord (Ps. 51:5; John 3:6; 1 Cor. 2:7-16; 15:21-22). These teachings of Scripture suggest three things about man's sinfulness.

First, they declare man's guilt before God. As sinner he is the object of God's righteous wrath. No more solemn words about man's plight are found in Scripture than St. Paul's grand conclusion that the law of God discovers the fact of sin, unveils the heinousness of sin, and discloses the judgment of sin (Rom. 3:19). All the world is guilty before God, and when we see truly our guilt we cry out for deliverance.

Second, Scripture declares, what is patently a fact of experience, that the whole man is infected by sin. (This is what the total depravity of man means and a striking picture of his moral condition is painted with dark colours by Isaiah when he addressed Israel (Is. 1:5-64-6). By the doctrine of total depravity we do not say that man is as bad as he might be, but that the whole of man (i.e., every part of his nature) has been touched by sin, and, unless lifted by the love and grace of God man will fall into total corruption and finally into perdition.

Third, the Bible declares the solidarity of the race in its sin. From Adam to the present, all man are part of a race that is sinful. Centuries ago Pelagius tried to say that each child born was born untouched by the sin of the race, and that it sins because of the bad example of those amongst whom it grows up. Augustine contradicted Pelagius and confirmed the Biblical faith of the church that there is a spiritual and moral as well as physical solidarity of the race so that, as sinful, men cannot rise above their own level. How is this nature transmitted? This is a mystery, but a fact nonetheless. The moral solidarity of the race in its sin is a fundamental fact of experience and of the Biblical revela-

tion (Romans 5:12-21; 1 Cor. 2). The exact nature of this characteristic eludes us, but let us be sure of this, that we sin because we are that kind of person. In this we are bound to the race as a whole.

The Results of Sin

A long and doleful list of the consequences of sin to men individually and to the race generally could be compiled. This state is further aggravated by the plight of man under the judgment of God's law. Learn well the consequences of sin in life and before the bar of God's judgment and you will prize more the glories of God's mercy and grace in Jesus Christ. Here is a brief list to ponder to which you will doubtless have other points to add:

1. As a sinner, man is cut off from the life and fellowship of God. This is the meaning of his spiritual deadness. Human personality to be 'alive' must develop in contact with other persons. We rest, finally, for our life in God. Curiously, in his sin man is hostile to God his Maker (Ps. 2:14; Eph. 2:1-3, 13).

2. Man is in varying degrees sub-personal and unfree. He is in the bondage of his own making. We choose our sins, but indulgence soon makes us their enslaved victims. This is the mystery of determinism and free-will. Christ came to make us free and true freedom is doing the will of God (John 8:32-26; Rom. 6:16-23).

3. Sin darkens the mind and dulls the moral sensibilities. It is the function of God's grace to lighten us in our darkness leading us out into the truth as it is in Jesus Christ (Is. 9:2; Lu. 2:32; 2 Cor. 4:6).

4. In his sin man progressively degenerates morally and spiritually. Unregenerate man seems to have an endless capacity for maximizing and extending the forces of evil in the world (Eph. 4:17-24). He is the victim of his own selfishness and egocentricity with the consequent breakdown of his personality, and the breakdown of proper interpersonal relations for which he was created (2 Tim. 2:24-25; 3:1-7).

5. Sin ends in physical and spiritual death which is eternal separation from God. For man death is never purely natural, it is filled with fear and foreboding. The thought of death carries with it penal overtones (Rom 5:12, 21; 6:23). The redeeming work of God is directed towards the world as a whole to rescue it from the evil with which it has become infected, and towards mankind to save men from their sins. Both are accomplished gloriously and completely through Christ's atoning work upon the Cross. In Him the power of evil has been shattered, forgiveness won, and eternal life opened to those who believe upon His name. No word of the Gospel is filled with greater joy than Paul's rejoinder to the Philippian jailer, "believe on the Lord Jesus Christ and thou shalt be saved."

The Atonement

By Dale Moody

Professor of Theology, Southern Seminary, Louisville, Ky.

Historic theories of atonement usually fall into objective and subjective groups. Anselm of Canterbury, who taught that Jesus offered himself as a sacrifice to satisfy the divine justice, is the father of most objective theories that focused attention on the enormity of sin. Those who look more upon the condition of the sinner tend to magnify the subjective experience by which God reveals his love and pours it out in the human heart. Peter Abelard remains the medieval model of this type of theory. In modern times the Swedish theologian Gustaf Aulen and those in agreement with him have attempted to get beyond objectivity and subjectivity by appealing to the dramatic view of atonement expounded by Irenaeus of Lyon in the second century and recovered by Luther in the sixteenth. Incarnation and atonement are made inseparable by the view that Christ became what we are in order to make us what he is. This was also the view of the great Athanasius in the fourth century.

Recent studies in Biblical theology have added to the impetus of this dramatic view of atonement. The roots of understanding reach back into the Old Testament, especially to the meaning of sacrifice and the servant of the Lord. Sacrifice is interpreted as a gift offered to God, a means by which the guilt of sin is removed, and the impartation of life. W. O. E. Oesterley's *Sacrifices in Ancient Israel* has elaborated these ideas as they have been formulated in Semitic studies. The same thorough study has been given to the more subjective elements associated with the obedient servant of God in Isaiah 53. The works of C. R. North and H. H. Rowley in this respect are most rewarding.

Mark Portrays His Obedience

The servant of the Lord became the figure around which the sufferings of our Lord were interpreted in the New Testament writings. In a most dramatic way the Gospel of Mark portrays his obedience to the Messianic role until he reaches that moving moment in which his voluntary sufferings are voiced in the threefold cry of Gethsemane: "Abba, Father, all things are possible to thee; remove this cup from me; yet not what I will, but what thou wilt" (Mark 14:36). He was not forced to die; he volunteered!

His voluntary sufferings became victorious by his resurrection from the dead. What was intended as a defeat by men was turned into a victory by God in what remain the pattern of all providence. "Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs which God did through him in your midst, as you yourselves know—this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. But God raised him up, having loosed the pangs of death, because it was not possible for him to be held by it" (Acts 2:23f.). This was a basic theme of the apostolic preaching.

The sufferings of Jesus were also vicarious, for the benefit of others and not for himself. F. L. Cross has pointed out the probability that I Peter is a Paschal liturgy built around the suffering of Jesus at the Pasover season. The frequent references to the sufferings (pascho) of Christ and of Christians makes this connection with the pasover (pascha) most plausible. At least the vicarious sufferings are central: "For Christ also died for sins once for all, the righteous for the unrighteous, that he might bring us to God" (1 Peter 3:18).

Jesus was not only the obedient servant of God, but he was also the sacrifice for our sins. Paul's emphasis on the historical sacrifice makes his theology a virtual theology of the cross (theologia crucis). This sacrifice was both sinless and substitutionary. He was utterly without sin, yet he died for the sins of the whole world. "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (2 Corinthians 5:21). To say he was made sin is to appeal to the sacrifice for sin as it is more clearly stated in Romans 8:3.

Sufferings Constitute Sacrifice

In Hebrews the sufferings of Christ constitute a heavenly sacrifice. Under Christ as the great high priest all who are reconciled to God through him constitute a priesthood in which all have access to God. The intercession of his life is as important as the obedience of his death. Jesus not only "learned obedience through what he suffered" (Hebrews 5:8), but "he is able for all time to save those who draw near to God through him, since he always lives to make intercession for them" (Hebrews 7:25). This same theme is found in Paul when he says: "For if while we were enemies we



STATUE IN ST. LOUIS, MO., dedicated to St. Louis, founder of the city. Many visitors to the Southern Baptist Convention which meets in that city May 23-26 will be attracted to the statue.

were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life" (Romans 5:10).

The dramatic nature of Jesus' sacrifice is presented in the powerful symbolism of the Johannine writings. In John's Revelation a Lamb overcomes a dragon in history and in a cosmic conflict at the consummation of the ages. In John's Gospel the Jewish sacrifices frame the understanding of the Lamb of God who takes away the sins of the world. Eileen Guiding, in her work on *The Fourth Gospel and Jewish Worship*, has made a major contribution to our understanding of the death of our Lord as a drama in which God defeats the powers of death by the gift of eternal life in the sacrifice of his Son.

Jesus died for the sins of the world, but this objective sacrifice does not become effective until we identify ourselves with him in his death and resurrection. This identification is faith and baptism is the act by which we confess this identification. The Lord's Supper in which the believer participates likewise proclaims "the Lord's death until he comes" (1 Corinthians 11:26). We confess this identification. "Do you not know that all of us who have been baptized into Christ have been baptized into his death? So that we were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the father, we too might walk in newness of life" (Romans 6:3f.). The Lord's Supper in which believers participate is also vitally related to the death of our Lord. "The cup of blessing which we bless, is it not communion in the blood of Christ? The loaf which we break, is it not communion in the body of Christ?" (1 Corinthians 10:16f.). It indeed proclaims "the Lord's death until he comes" (1 Corinthians 11:26). At the present time both baptism and the Lord's Supper are being studied afresh in the light of the cross of Christ. *The Atonement and the Sacraments* (Abingdon, 1960) by Paul S. Roberts is a significant contribution in this direction, but there is much more that needs to be done that modern man may be confronted with the mystery of the cross.

Salvation By Grace

By S. R. Woodson, Pastor
First Baptist Church, Columbus

Salvation is the term used to describe the experience by which the soul of man is delivered from the guilt of his own sin, and is restored to right relationship with God, wherein he attains the highest good which God has prepared for him. The Bible tells us that the sinner receives this salvation by GRACE.

In considering "Salvation By Grace" let us first look at the terms used. First, Salvation. It includes everything from regeneration to the final glorification of the soul. In Ephesians 2:1-4 we see salvation begins with regeneration ("and you did He make alive, when ye were dead through your trespasses and sins") and is concluded with glorification ("and raised us up with Him, and made us to sit with Him, in heavenly places in Christ Jesus"). Everywhere in the scriptures this work is attributed to God and nowhere is it said that it is wrought by the sinner or any other. Ephesians 2:8 "For by grace have ye been saved, through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory."

The word salvation, as used in the Old Testament, most often comes from the Hebrew word YESHUAH meaning "deliverance" or "safety" (Gesenius) which is described as coming from God. In the New Testament the word often used is SOTERIA meaning "deliverance, preservation, safety" (Thayer). It refers to: (a) The soul's safety or salvation, (b) a present possession of all true Christians, and (c) the future — the sum of all of the benefits and blessings which Christians, redeemed from all earthly ills, will enjoy with Christ in life, in death and in eternal glory.

Hebrew Word is Chen

The Hebrew word most often used in the Old Testament for grace is CHEN, meaning "grace, favor, kindness" (Gesenius) and describes that which a gracious God does for undeserving people. In the New Testament the Greek word most often translated grace is CHARIS (or CHARISMA) meaning "a gift of grace; a favor which one receives without any merit of his own" (Thayer), "Favor to the ill-deserving" (Conner). It is an act of God by which pardon for sin and eternal salvation are imputed to sinners, based on the atoning work of Christ and appropriated by the sinner by repentance and faith. Grace is not based on justice but loving mercy. It is that act by which God makes real in the life of a sinner all that was wrought in giving Christ for the redemption of the world.

Our subject places emphasis upon the fact that salva-

(Continued on Page 6)

Boys, Camp Slated For New Location

NASHVILLE, Tenn. — (BS-5B) — One of the two summer camps operated by the Baptist Sunday School Board at Ridgecrest, N. C., will be re-located in two years.

The 33-year-old summer camp dedicated to the building of Christian young men, Camp Ridgecrest for Boys, will move to the foot of Rattlesnake mountain, just west of Ridgecrest Baptist Assembly in 1963.

"The new location will offer much more privacy and room for expansion," R. L. Middleton, director of the Board's Business Division, declared. He said that the new facilities would originally accommodate about 160 campers, the same capacity as in the present camp location.

Wayne H. Chastain has been director of the camp since 1959. A native of Jacksonville, Fla., he is a graduate of Stetson University, Deland, Fla., and has done graduate work at Southeastern Baptist theological seminary, Wake Forest, N. C.

BMC Announces May Court

Saturday afternoon, May 6, at 3:30, the traditional coronation of the May Queen of Blue Mountain College will be held in Modena Lowrey Berry Auditorium. The 1961 Queen is Miss Janice Witherspoon, Florence, S. C., Maid of Honor is Miss Nancy Buchanan, Blue Mountain.

Maids who will serve as members of the Queen's Court are as follows:

Freshman, Judy Pierce, Memphis; Mary Denney, Monticello, Ky.; and Nadine Hogue, New Albany.

Sophomore, Linda Chu, Hong Kong; Betty Shumaker, Ripley; and Betsy Moore, Rome, Italy.

Junior, Norma Ruth Robins, New Albany; Cecile Randle, Pontotoc; and Rachel Nix, Taylors, South Carolina.

Senior, Barbara Moyers, Fayetteville, Tenn.; Jane Robins, Hickory Flat; and Jean Robins, Hickory Flat.

Martin Addresses Carey Banqueters

"Crowned or Crucified?" was the theme of the annual Carey College Baptist Student Union banquet held April 18 in Fellowship Hall of First Church, Hattiesburg.

Patricia Barnes, Carey BSU Social Chairman, welcomed the group and Miss Jewel Hannah, BSU Director, gave a brief farewell message to the retiring BSU Council members. Preceding musical selections by Robert Meyer, Theodore, Alabama, and Melba Sue Roper, Prichard, Alabama, a welcome was given to the incoming officers by BSU President, Dorman Laird, Tylertown.

Rev. Durwood Martin, Pastor, Navco Church, Mobile, Alabama, and a graduate of Carey College, brought the main message of the evening on the theme, "Crowned or Crucified?" Following the message as all lights were turned off and as the group focused attention on a luminous crown, Rosalind Guynes, Crystal Springs, sang "Crowned or Crucified." Bill Osborn, incoming President, Charleston gave the benediction.

Mercer Votes Pay Raise for Faculty

MACON, Ga. — (BP) — Trustees of Mercer University voted to grant \$75,000 worth of pay raises and other benefits to faculty, beginning in September, and voted to raise tuition fees and residence fees to \$200 each.

President Rufus C. Harris said the faculty raises will be given on merit basis and other factors and not be across the board raise as was given last year.

The new tuition and residence fees will be \$200 per quarter each, making total costs come to \$1,200 per year, plus books and incidentals.

Colorful Hardin-Simmons Band to Appear at Memphis Men's Conf.

MEMPHIS, Tenn. — (BP) — The Hardin-Simmons University Cowboy Band, one of the most widely-traveled and colorful collegiate musical groups in the United States, will make an appearance at the Second National Conference of Southern Baptist Men Sept. 13-15 at Memphis.

Addition of the brisk stepping 40-piece musical organization from Abilene, Texas, usually clad in colorful western regalia — gold shirts, cowboy boots and hats, purple neckerchiefs, and scarred leather chaps — was announced by James Sapp, program chairman.

The conference, sponsored by the Brotherhood Commission and state Brotherhood Departments, is expected to attract about 10,000 men from through-

out the nation. There is "that the World May Know."

Traveled 'Million Miles'
The band, which has traveled almost one million miles on tours and public appearances since it was organized 38 years ago, will share the program with such notables as Charles Malik, former president of the United Nations General Assembly; Brooks Hays, assistant secretary of state, and Roy McClain, president of the Southern Baptist Pastors' Conference and conference keynote speaker.

Besides serving as the official conference band, the musical group will play a 30-minute concert. Appearances also are scheduled with a 300-voice choir and with Colonel Memphis.



MR. AND MRS. JIMMY C. FORD (above), of West Point, have been chosen to serve as counselors at Gulfshore Assembly this summer for all Church Music and Training Union weeks. Mr. Ford, a native Mississippian, is a senior at Mississippi State University and expects to graduate in 1962. Mrs. Ford is a graduate of Delta State College where she was active in BSU. She is currently on the faculty of the City Schools in West Point, where both are members of the First Baptist Church.

negatively, hoping that if we learn what repentance is not, we shall be better prepared to understand what repentance is.

(1) Repentance is not a mere conviction for sin. By conviction for sin, I mean what our Baptist fathers meant; what the Scriptures mean. It is a painful consciousness of one's own sin and guilt before God wrought in the sinner by the Holy Spirit. Conviction for sin is an essential preparation for repentance.

Repentance is not a mere sorrow for the consequences of sin—a regret that sin will bring adequate punishment to the sinner. A man commits a theft. He is arraigned, tried, convicted and sentenced to serve a term in the state prison. Very naturally he is sorry there is a penitentiary in which he must be punished for the felony he has perpetrated. But it may be that he is still a thief at heart and would steal again if he had the opportunity. He is sorry for the consequences of his wrong and not for the wrong itself.

(3) Repentance is not a mere godly sorrow. By godly sorrow I mean a sorrow toward God. Indeed, the Greek phrase translated "godly sorrow" in our Common Version of the Scriptures, might, with perfect propriety and exact literalness, be translated sorrow toward God, or with respect toward God.

"Godly sorrow worketh repentance to salvation." 2 Cor. 7:10. Godly sorrow is not repentance. Godly sorrow is a cause. Repentance is an effect. Repentance follows godly sorrow as a logical sequence. No godly sorrow means no repentance to salvation. He who has not sorrowed and mourned on account of his sins against God is in the gall of bitterness and in the bond of iniquity. No difference who or where he is, he is a lost man. Godly sorrow is an essential preparative to repentance.

(4) Repentance is not a mere reformation of life, or change of conduct. Now, let no one suppose that I object to a reformation of life, or a change of conduct. Such a supposition would be false and unjust. Repentance always gives a new direction to life and a new character to conduct. True repentance is followed by a reformation of life, a change of conduct. Repentance is followed by turning from wicked ways. "Repent and turn from your idols." Ezek. 14:6. "Repent and turn to God." Acts 26:20. "Repent and do the first works." Rev. 2:5. But repentance is more than a change of conduct.

There may be a reformation without thought of God. But there cannot be a true and genuine repentance without thought of God. There may be a reformation without repentance toward God. Reformation is not repentance. It is fruit of repentance.

(5) Repentance is not penance. It is not a punishment self-inflicted or imposed by pope or Romish priest. Punishment is no part of the meaning of the word repentance as used in the New Testament.

What Is Repentance

In our studies up to this point, we have discovered what repentance is not. Our labor has not been in vain. Much rubbish has been removed. Now our question returns. What is repentance? In our effort to learn what repentance is not, facts have been disclosed which indicated what repentance is. But we deem it proper and important to answer the question affirmatively. If I were asked to define repentance in a single word, I would say: Purpose. Already we have discovered that repentance follows and is resultant from godly sorrow. "Godly sorrow worketh repentance." It precedes reformation of life, or "fruit worthy of repentance." Between godly sorrow and reformation of life there is room for only one thing—a purpose to turn from a life of sin for a better life.

But it will be better to answer the question more broadly. A great English theologian defined repentance as "sins perceived, sins abhorred, and sins abandoned." As a broad, general definition, I like it well. One who repents realizes that he is a sinner. He realizes that sin is exceedingly sinful. He abhors his sins and himself on account of his sins. He turns away from his old life of sin with loathing and disgust. "Sins perceived, sins abhorred and sins abandoned." I believe it was Greenfield, the great lexicographer of New Testament Greek, who defined repentance as involving "a change in one's thinking and feeling and acting." As a general definition I like it well. One who repents thinks differently with reference to sin and holiness and God. He acts differently with reference to sin and holiness and God.

Change of Mind or Purpose

The Greek verb translated "to repent," in the text of the hour, means to change one's mind or purpose. The noun form of the same word means a change of one's mind or purpose. This change is internal and always for the better. One who repents has a new and better purpose. Out of this, logically and inevitably, comes a new and better life. The Holy Spirit convicts a man of sin. He is painfully conscious that, no matter what may be true of others, he is a sinner. He has transgressed the law of God, and therefore is guilty before God. In view of the defiant audacity of his depravity, the atrocious turpitude of his sins, he has godly sorrow. As a result of his deep sorrow, a new purpose comes and becomes regnant in his soul. This new and dominant purpose finds expression in a new and better life.

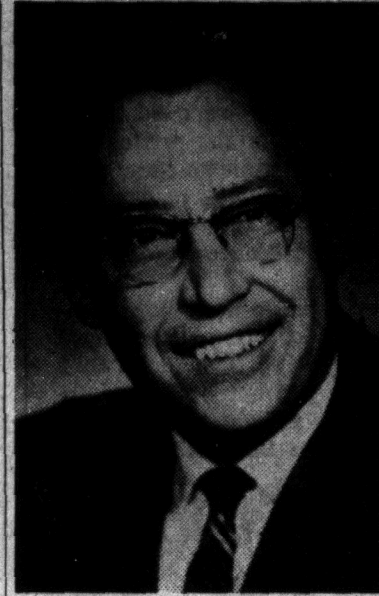
Have you repentance toward God? God commands it. Without it you shall perish. Have you repentance? If so, you have taken a long stride toward salvation and eternal life. Repentance is unto life, and unto salvation. But, important as repentance is, it does not complete the process by which men are saved. They must have faith. They must believe on the Lord Jesus Christ. "Repent ye, and believe the gospel." Mark 1:15. "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21. According to the New Testament order, faith follows repentance. But it is not until men believe in Christ that they are saved. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John

Northeast School Begins 2nd Year

The northeast Baptist Bible institute family in Feira De Santana, Bala, Brazil, totals 151! Actual enrollment for this second year of operation is 38, 18 first-year students and 20 second-year. But 19 of the 24 men are married, and all but one of them have their families with them.

The new dormitory for women is in use this year, though it is far from being finished. In addition to students' living quarters, it contains the kitchen and dining hall, apartments for the secretary and nurse, infirmary, and guest room. Men without families are housed in the one unused classroom of the main building.

The new school year also brought two new faculty members, Pastor David Santos to teach bible and homiletics and Mrs. Santos to teach Portuguese. Southern Baptist Missionary R. Elton Johnson is director of the school.



W. ALVIS STRICKLAND will lead Broadman Press public relations' program, beginning May 1. He has been superintendent of associational promotion in the Baptist Sunday School Department since August, 1959. Strickland's new duties will consist of implementing a recently-created public relations program for Broadman Press, publishing press of the Sunday School Board.

3:18. But in the moment in which men believe in Christ, they have pardon and everlasting life. "He that believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John 5:24. If you have repentance toward God, now believe in Jesus, trust in him as your present, personal, and all-sufficient Saviour and you are saved.

Faith In Christ As Savior And Lord

By W. T. Conner, Late Professor of Theology, Southwestern Baptist Theological Seminary

From GOSPEL DOCTRINES

Published by the Sunday School Board, SBC; used by permission

Inseparable connected with repentance is faith in Christ as Savior and Lord. Repentance and faith go together. They are inseparable. They are not two acts or spiritual attitudes. One does not repent and then believe in Christ, nor does he believe in Christ and then repent. Christ and sin are opposite poles of the moral universe, and one cannot turn from sin without turning to Christ as one phase of the same spiritual act any more than he can turn his face from the north without turning it toward the south.

Faith in Christ is more than intellectual assent to the doctrine that he is the Son of God, or that he died for our sins and rose again, or that he is the Savior of sinners; it is more than the acceptance of the proposition that God for Christ's sake has pardoned one's sins. It is not the acceptance of any doctrine, dogma, or proposition as such. It is trust in Christ as Savior and surrender to him as Lord. Nothing short of this is Christian faith in the full sense of the term. Trust in him as Savior and surrender to him as Lord are not two things, but one. One cannot trust him as Savior without making a commitment of one's self to him as Lord of all. Hence faith carries with it obedience. Obedience is something beyond faith. The principle of obedience is at the heart of faith, is an essential constituent of faith. Obedience is the inner spirit and outward expression of faith.

Faith, then, is an act or attitude of will, in which one confidently commits himself to Christ for salvation and yields one's self to him as Lord of the life. It is an intelligent act in response to the gospel message concerning Christ as Savior and Lord. It is a heartfelt response in which our awakening love goes out to him in gratitude for his sacrificial love for us. It is a response in which our moral nature goes out in recognition of him as rightful Lord of the conscience. Faith is the soulful response of the whole being to Jesus Christ. It is more than an act of intellect or emotion; it is the response of the moral will, the center of man's being, to him in trustful obedience and loving self-surrender.

This necessarily implies that faith recognizes Christ as a living, spiritual reality. He must be to us more than a historic character who lived nearly two thousand years ago, but we also look upon him as living now. To faith he is a present reality, not simply a post-mortem influence. A dead Christ cannot save.

The Consciousness of Salvation.

What has been said about repentance and faith as the soul's response to the gospel message implies that salvation is a conscious transaction. Repentance and faith are the conscious adjustment of one's relation to God, especially with reference to sin. But there is not only this conscious adjustment of one's relations to God; when this adjustment is made, there are also certain results in the consciousness of the penitent believer that may be properly called the experience of salvation. All the factors we have discussed in this chapter may be in a general sense spoken of as parts of the experience of salvation. But in a narrower (and perhaps more correct) sense, we speak of the results in consciousness that follow upon repentance and faith as the experience of salvation.

This consciousness of salvation may be described in a variety of ways. It is a consciousness of acceptance with God. Whereas, one has had a sense of sin and condemnation, this is now displaced by a sense of sins forgiven and consequent peace with God. Often before surrender to Christ there is a sense of turmoil, what the psychologists speak of as the divided self; but after trusting him there is rest and a sense of unity within one's self. There is a sense of relief from the burden of sin. Many times there is joy, sometimes intense joy. In some cases the experience is described as an inner illumination.

There is a great variety among these experiences. Some are emotional, sudden, tumultuous; others are quiet and more gradual. The consciousness of forgiveness and acceptance with God is not always clear and definite. One's temperament, previous training, and environment may have much to do with the type of his experience. But whatever variations may occur among these experiences, there are always present certain essential elements, such as repentance and faith, and a more or less clear, sense of relief from sin and of acceptance with God. And if one's consciousness of acceptance with God is not clear and definite, it is because his faith in Christ is also lacking in clearness and definiteness. Therefore, to come into a clear and definite consciousness of acceptance with God, one needs to have his faith in Christ clarified and strengthened. When that takes place, he is sure to have a definite consciousness of acceptance with God.

STEWARDSHIP IS THEME OF NEW CP BOOK

NASHVILLE, Tenn. — (BS-SB) — Convention Press will release its next book, "Christian Sharing of Possessions," May 15. This is the third title in the Woman's Missionary Union aims series to be published during the Baptist Jubilee Advance.

As the title indicates, this is a study of tithes and offerings. It is a real Bible study, beginning in Genesis, continuing through Revelation.

Mrs. Annie Wright Ussery, high school English teacher of Roanoke, Ala., and author of the book, points out example of faithful and unfaithful stewardship. She also exemplifies these types of sacrificial giving, scriptural principles as applied to acquisition of possessions, and the use of the nine tenths as well as the one tenth.

The book is scheduled to be studied in Woman's Missionary Society circles during July, August, and September of this year.

Home Missions Teachers Sought

ATLANTA — (BP) — The shortage of public school teachers has created an opportunity to strengthen Southern Baptist work in mission fields in the northern and western areas of the United States.

"Requests have come for 107 teachers for elementary, secondary and special schools," announced Glendon McCullough, of Atlanta, personnel secretary for the denomination's Home Mission Board.

"These are definite, but our missionaries write of needs for hundreds in Oregon and Washington, and a report of the California State Department of Education indicates that state will need 238,340 additional teachers in the next 13 years," he added.

McCullough's department helps to place the teachers and other workers in areas where new missions and churches need the leadership and other assistance they can give.

The effort is called the Tent-maker Movement, patterned after Paul's work as a tent-maker, supporting himself as he did mission work.

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REV. WM. H. GRAHAM, pasteurizing youth pastor and

Benton Ha

April 2-9, Benton Church served Youth Week for the first time in their history.

The following young people participated:

Eddie Luse, youth pastor and song leader; Gloria Ecker, Joan Roberts, Billy Luse, Louise Jones, Rose Alice Jones, Mary Sue Stubblefield, Jimmie Luse, James Henry Sudbeck, Roger Threet, Gerald Jones, Wayne Jones, Louis Jones, Duwood Martin, and Marlin Jones Stubblefield.

Rev. Hubert Ledlow, Mississippi College student and former resident of the community.

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Repentance Toward God

By A. S. Pettie, Late Pastor and Southern Baptist Leader

(Abridged from the book, ON THE DOCTRINES OF GRACE, published by the Sunday School Board, SBC, used by permission.)

As the Scriptures attach great importance to repentance, so they give to it great prominence. When John the Baptist came preaching in the wilderness, he preached that men should repent. Matt. 3:2. When Christ began the work of his public ministry, he preached that men should repent. Matt. 4:17. When the disciples were sent forth under the first and limited commission, they went out and preached that men should repent. Mark 6:12. When the apostles went out under the final and world-wide commission, they preached that men should repent. Acts 2:38; 3:19; 20:21. The Redeemer came to call sinners to repentance. Luke 5:32. God commands all men everywhere to repent. Acts 17:30. And there is joy in heaven over one sinner that repents. Luke 15:7.

What Repentance Is Not

What is repentance? What is that repentance that is unto life and salvation? What is that repentance without which we shall perish? What is that repentance which God by positive commandment enjoins upon all men everywhere? A false answer is far worse than a mistake. It is a disaster. A correct answer is tremendously important. First, I answer

STEWARDSHIP IS THEME OF NEW CP BOOK

NASHVILLE, Tenn. — (BS-SB) — Convention Press will release its next book, "Christian Stewardship of Possessions," May 15. This is the third title in the Woman's Missionary Union aims series to be published during the Baptist Jubilee Advance.

As the title indicates, this is a study of tithes and offerings. It is a real Bible study, beginning in Genesis, continuing through Revelation.

Mrs. Annie Wright Ussery, high school English teacher of Roanoke, Ala., and author of the book, points out example of faithful and unfaithful stewardship. She also exemplifies these types of sacrificial giving, scriptural principles as applied to acquisition of possessions, and the use of the nine tenths as well as the one tenth.

The book is scheduled to be studied in Woman's Missionary Society circles during July, August, and September of this year.

Home Missions Teachers Sought

ATLANTA — (BP) — The shortage of public school teachers has created an opportunity to strengthen Southern Baptist work in mission fields in the northern and western areas of the United States.

"Requests have come for 107 teachers for elementary, secondary and special schools," announced Glendon McCullough, of Atlanta, personnel secretary for the denomination's Home Mission Board.

"These are definite, but our missionaries write of needs for hundreds in Oregon and Washington, and a report of the California State Department of Education indicates that state will need 238,340 additional teachers in the next 13 years," he added.

McCullough's department helps to place the teachers and other workers in areas where new missions and churches need the leadership and other assistance they can give.

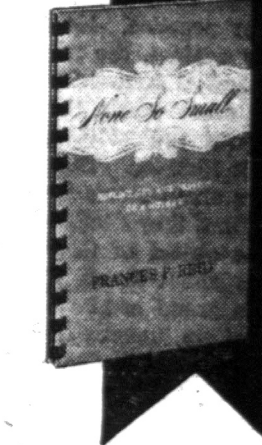
The effort is called the Tent-maker Movement, patterned after Paul's work as a tent-maker, supporting himself as he did mission work.

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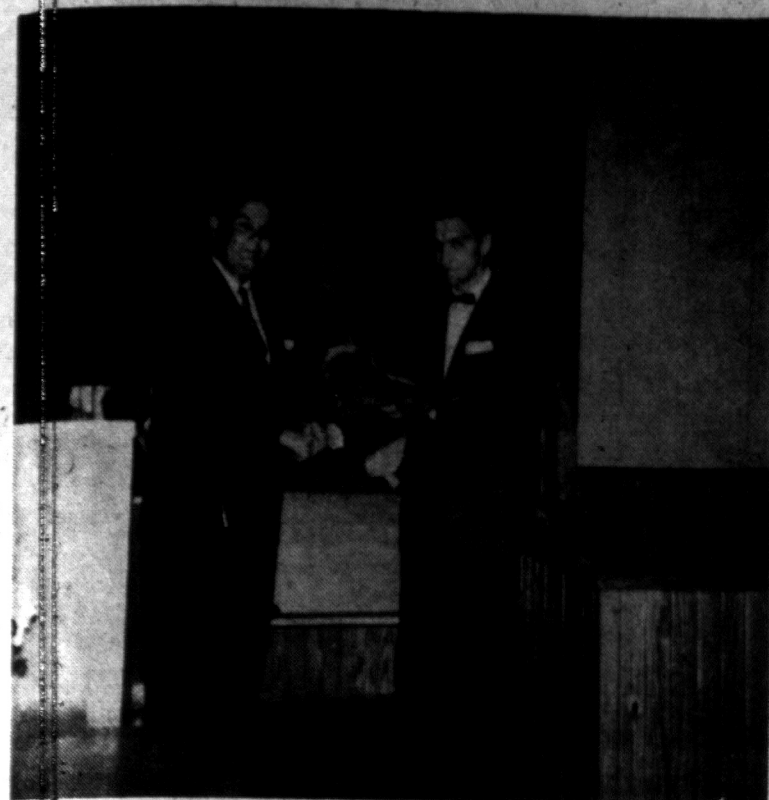
Reflections and Prayers
of a Mother

by Frances P. Reid

"A mother does not always pray with bowed head, folded hands, and bended knee."

In simple, almost poetic language, Mrs. Reid relates events from a young mother's life. Each reflection ends with a prayer of thanksgiving, wonder, or adoration. Here the busy mother with young children will find inspiration anew for her God-given task. (26b) \$1.50

Visit, phone, or order
from your
Baptist Book Store



REV. WM. H. GRAHAM, pastor at Benton, is pictured at left. Eddie Luse, youth pastor and song leader is at right.

Benton Has First Youth Week

April 2-9, Benton Church observed Youth Week for the first time in its history.

The following young people participated:

Eddie Luse, youth pastor and song leader; Gloria Eckert, Joan Roberts, Billy Luse, Louise Jones, Rose Alice Jones, Mary Sue Stubblefield, Jimmy Luse, James Henry Sudbeck, Roger Threet, Gerald Jones, Wayne Jones, Louis Jones, Durwood Martin, and Marlin John Stubblefield.

Rev. Hubert Ledlow, Mississippi College student and former resident of the community, delivered a message on April 2. A social honored the young people on Saturday evening.

Rev. William H. Graham is the pastor.

LEESBURG ANNOUNCES HOMECOMING

Sunday, April 30, Homecoming services will be held at Leesburg Church, Rankin County. Services for the day will be the regular Sunday School, morning worship at 11:00 A. M. with dinner on the grounds afterwards, and afternoon services at 1:45 P. M. Training Union will begin at 6:30 P. M., and evening worship following.

Visiting personalities on program will include Rev. Luther K. Turner of Richton, a former pastor, who will preach in the morning worship and will be in charge of music for the day.

In the afternoon service, Rev. J. Harold Jones, pastor of Calvary church, Vicksburg, and former Leesburg pastor, will present the message. The Holifield Quartet will present special music in the afternoon. An offering will be taken also in the afternoon service.

In the evening service the Lord's Supper will be observed. Goals for the day are for an attendance in Sunday School of 175 and 100 in Training Union.

Nurseries will be provided for all services of the day for children three years and under.

The Homecoming Committee are: Bobby Thompson, L. S. Bates, John Webb, Mrs. Mary Crapps, and Mrs. Todd Joyner.

Rev. C. R. Maples is pastor of Leesburg Church.

Revival Dates

New Prospect (Tishomingo): April 27-30; week-end youth revival; Rev. Bob Hunt, Baptist Student Director at Northeast Mississippi Junior College, Booneville, speaker; Rev. J. D. Joslin, pastor.

Southway, Brookhaven: April 23-30; Rev. John McDonald, pastor at Monticello, evangelist; Rev. Ellis O. Smith, pastor.

Trinity, Rosedale (Bolivar): April 30-May 5; Rev. Charles Conley, pastor, First Church, Rosedale, evangelist; Coleman Sims, Cleveland, song leader; Rev. J. A. Blunt, pastor.

Victory Church (Jefferson Davis): April 28-30; team from Carey College — Dorman Laird (pictured), evangelist; Tommy King, singer; Barbara Hudson, pianist; Rev. Murray Hux, pastor.

THE BAPTIST RECORD
KEEPS MISSISSIPPI BAPTIST PEOPLE INFORMED

Sunday Reports

Sunday School Attendance Training Union Attendance Additions To The Church

APRIL 23, 1961			
Aardbeem, First	312	194	
Main	443	189	
Mission	69	35	
Amory, First	882	241	60
Antioch (Rankin)	79	18	
Artesia	96	83	1
Batesville, First	324	177	
Belden	177	101	
Bethel (Rankin)	115	70	1
Bethel (Copiah)	114	95	
Bethlehem (Jones)	232	135	
Biloxi			
Emmanuel	373	144	4
First	684	186	
Bluff Springs (Pike)	112	98	
Booneville, First	395	136	2
Brookhaven:			
First	899	276	3
Main	832	287	2
Pearlhaven	143	19	1
Bruce, First	305	132	1
Calhoun City, First	371	146	
Canon, First	400	180	2
Carthage	208	77	
Carnation, Okolona	103	85	
Clarksdale, Oakhurst	681	215	2
Clear Creek (Lat.)	88	71	
Clara, First	129	87	
Cleveland:			
Yale Street	226	155	1
First	423	198	
Calvary	121	110	10
Immanuel	245	74	
Clinton, Morrison Hgts.	228	139	
Collins	235	130	
Columbus, First	885	255	
Corinth:			
East	260	82	7
Tate Street	309	93	
First	443	119	
Corvallis (Marshall)	431	131	1
Crystal Springs, First	608	187	
Dixie (Leb.)	198	110	
Fellowship (Choctaw)	42	27	
Georgetown	108	67	
Greenville:			
First	1102	359	4
Main	911	305	4
Greenfield	95	54	
Chinese	172	184	3
Airport	82	31	
Emmanuel	334	144	1
Parkview	587	205	3
Greenwood:			
Calvary	218	127	2
North	335	106	
Grenada, Emmanuel	391	155	12
Gulfport:			
Grace Memorial	679	272	1
Pass Road	517	171	
Handeberg:			
First	928	389	1
Temple	40	33	
Main Street	493	255	3
North Main	389	140	
Central	403	235	3
Indiana, Second	389	140	
Indianola, First	389	140	
Jackson:			
South	245	134	1
Forest Hill	188	91	
Crestwood	470	236	20
Briarwood Dr. Mission	149	111	16
Alta Wood	187	98	
Oak Forest	471	198	3
Grandview	151	95	10
Calvary	1544	544	
Main	1040	506	36
Mission	73	36	
Magnolia Park	1107	326	3
Daniel Memorial	714	32	
Woodland Hills	188	91	
Main	162	90	
Deer Mission	290	147	
Highland	1687	476	18
First	309	138	
Van Winkle	117	60	
Parkhill	633	272	6
Hillcrest	371	188	
Griffith Mem.	1004	418	9
Broadmoor	117	70	3
Temple	318	183	27
McDowell Road	614	173	2
Kosciusko, First	591	132	
Main	135	55	6
Kosciusko, Parkway			
Laurel:			
Magnolia Street	607	174	20
Second Avenue	423	193	3
Highland	446	212	1
West	418	163	28
Plainway	193	118	
Woodland	439	153	1
Liberty	677	236	27
Long Beach, First	278	135	
Mission	445	135	
Lucedale, First	406	125	
Lyon	383	141	
Roundaway Mission	231	68	
Mendenhall, First	330	119	1
Meridian:			
Highland	754	262	3
State Boulevard	397	174	2
Eighth Avenue	225	96	2
Oakland Heights	129	125	
South Side	460	234	1
Poplar Springs Drive	651	247	5
Fewell Avenue	376	132	
Calvary	441	168	2
Main	376	132	
Fewell Survey Miss.	41	19	2
Fellowship	120	66	
First	700	164	
Fulton Ave. Mission	27	28	
Key Field	124	86	
Eastview	137	84	7
Midway	236	164	6
Morton, First	283	112	1
Mt. Vernon (Holmes)	148	39	
Mt. Zion (Lowndes)	151	94	
Natchez:			
First	667	175	
Morgantown	343	172	2
Parkway	268	149	7
New Albany:			
First	690	212	
Neely Memorial	86	43	
Noland Chapel (Bol.)	67	68	
Nola (Lawrence)	82	69	
Pascagoula:			
Eastlawn	397	194	3
Four Mile Creek	119	98	
Unity	237	136	3
First	666	184	6
Pearl	312	121	
Pelahatchie	166	67	
Petal, Crestview	109	76	2
Picayune, First	534	140	
Main	516	140	
Mission	468	205	
Pontotoc, First	121	50	3
Potts Camp, First	330	103	1
Purvis, First	386	116	
Quilman, First	139	80	
Rosedale, First	282	100	
Ruleville	72	32	
Ruth	72	32	
Sand Hill (Jones)	111	31	1
Sharon (GC)	117	40	
Sherman	142	90	
Springfield (Scott)	869	337	5
Starkville, First	217	94	
Stonewall	205	107	
Terry			
Tupelo:			
Calvary	518	188	
First	486	164	3
Harrisburg	664	214	1
Spring Street	81	39	
Union, First	389	143	6
Mission	19	14	
Vicksburg, First	709	220	3
Walnut Grove (Leake)	98	68	
Weir	92	61	
West End (Winston)	64	37	
West Point:			
Calvary	267	101	
First	568	199	6
Siloam	136	70	
Wheeler Grove (Alic.)	143	110	
APRIL 16, 1961			
Biloxi, Bay Vista	82	33	
Cornerville (Marshall)	77	32	
Fellowship (Choctaw)	82	36	
Greenville, Southside	135	38	
Purvis, First	458	130	15
Ripley, First	419	171	
Starkville, First	237	119	
Mission	82	32	
Ruleville	329	120	

THE SUNDAY SCHOOL LESSON When God's Wisdom Prevails

By Dr. L. Bracey Campbell.

Scripture Text: Job 42.

INTRODUCTION. Once I attended a high school field meet at Ole Miss and there came into contact with a bumptious youngster who had come out of a bit less progressive district than some others, but who was fully confident that he "had what it took". One short look revealed me to him as a moss-back who should profit greatly from an expression of his opinions on matters forensic, and he proceeded to give them to me "without money and without price", and at the conclusion of which delivery I had my opinion of his mastery of the art of public speech. Though he was best among those of his section, there were other sections, and the lads who represented them were so excellently different that my youthful and very willing instructor of the morning was not accorded a place among the best.

This outcome should have had upon that fine boy the effect that his meeting with God had upon Job. In all his controversy with his three friends, and four, Job had emerged as equal, even a little more than the equal of any or all of them, but then he heard a summons from the lips of the Almighty, "Gird up thy loins now, like a valiant man, for I will question thee, and thou shalt answer Me."

I. JOB'S CONCEPTION OF GOD IS DEEPENED. (Job 42:1-6) We need get the idea that all of man's deeper conceptions of God come not from man's natural understanding, but from God's gracious revelation. In this passage, Job comes to understand his God more fully because God inclines (leans down) to show Job of the wonders of the wisdom of God. And by this revelation, Job comes to know that he has misconceived God in four basic truths wherein Job has erred:

1. Job has a new conception of God;

2. Job realizes that He has spoken concerning God many

times.

West Heights Prospects For Soul-Gold

An original plan called the Gold Rush was used by West Heights Church, Pontotoc, in their recent revival in promoting attendance at the night services.

The Rush was for Soul-Gold and was aimed at getting prospects in the services through "Prospectors." Successful miners were recognized at each service with gold ribbons being pinned on them.

During the week a "Golden" Age luncheon was held, honoring Extension Department members and members of two Sunday School classes, one for men and one for women, aged 59 and above.

The church was filled every night and overflowed the final night into the vestibule and hall beside the pulpit. Chairs were placed in aisles and in every possible place. It was said by charter members of the church that it was the most people that had ever assembled in the church's fourteen-year history.

On the final night a unique baptismal service was held with the pastor, Rev. Charles Gentry, baptizing the visiting preacher, Rev. James Fancher, reading appropriate scripture, and the visiting singer, James Haynes, leading the choir in selected songs.

Tornado Wrecks Georgia Church

UNADILLA, Ga. — (BP) — Easter services of the Unadilla Baptist Church were a challenge to rebuild a "more beautiful church" as replacement for the one wrecked two days earlier by a tornado.

The storm lifted the roof off the three-story brick building which was the tallest structure in this town of 1,300 population south of Macon. The walls were cracked and condemned, making the loss estimated at approximately \$100,000.

swelling words of vanity;

3. Perhaps above all others Job now has a greatly humbled opinion of himself. Compared to his three friends, Job can accord himself a pretty high rating, but as compared with the Almighty, Job's rating of himself is pitifully low;

4. Job now repents of all his questioning of the absolute righteousness of God in any and all of His dealings with man.

"I know that Thou canst do all things, and that no purpose of Thine can be thwarted". In these words of what seems to me an absolute committal, Job corresponds to the Almighty's address to him. The Almighty has claimed, Job now accords, limitless, absolute perfection to God in all the divine attributes. The Being in Whom this universe exists, Who is greater everywhere than all things else.

II. METHOD BY WHICH JOB HAS COME TO KNOW GOD. "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee" (Job 42:5). By what is called "the discursive method", men come to know, but knowledge so gained is usually rated below that gained by actual experience. All of us hear much about God; a far smaller number of us come face to face and into intimate contact with Him.

Do you know Him? How? I was lost, but Jesus found me; I was blind, but now I see. I realized that I was daily, hourly walking through the valley of the shadow of death, and there I found comfort in His rod and His staff. I was proud in the sense of my self-sufficiency, but now I wholly distrust myself, my righteousness, my goodness, my everything, and wholly lean on His dear name.

And thus doing, I say and sing with Lanier, "By so many roots as the marsh grass sends in the sod, I will heartily lay

me hold on the greatness of God; I will fly in the greatness of God as the marsh hen flies in the greatness that fills all the space 'twixt the marsh and the skies'."

When sometimes fall the darksome clouds that veil His gracious face, I lean on His unfailing grace, and when the brooding, thronging silence would smite with dumb forgetfulness a nameless fear, I lie in the eternal arms until a still small voice steals into the ears of my soul to say, "Fear not, I am with thee, O be not dismayed, For I am thy God."

III. THE RECOMPENSE OF THE PROUD. "My wrath is kindled against you . . . for you have not spoken to me what is right, as my servant Job has" (Job 42:7). These are the words of God to the three fool friends of Job. God has given them space to play their parts in the drama of Job, but He is weary of them and their endless palaver. He commands them to offer a burnt offering to atone in some measure for the untrue things they have said about God, so that now they will offer a sacrifice as a sign and confession of their errors. It had not been necessary for him to answer his foolish friends. God had now done that in most ample and forceful manner.

And now God commands Job to pray for his friends, his blundering, foolish friends! Job responds by offering intercession for his friends, an added sign of his complete submission to God. He had required Job's intercession for their forgiveness, as Job himself could not be fully forgiven until he had prayed for the forgiveness of his friends, the friends who had so cruelly misjudged him, and had indirectly, though very positively, brought accusations against God.

What has Job to teach us in this late after day? That he who reads may run.

Sunday School Department

BRYANT M. CUMMINGS
Department Secretary
MISS JUDSON IRWIN
Secretary
MISS JEANETTE PICKENS
Secretary

CAROLYN MADISON
Associate
J. M. HAYNES, Associate
JOHN D. ALEXANDER
Associate
W. T. DOUGLAS, Associate

Dr. Ray Summers

Dr. Ray Summers, Professor of New Testament, Southern Baptist Theological Seminary, Louisville, Kentucky, will lead the Bible Hour during Sunday School week at Gulfshore.

Arnold Dyre Youth Pastor At Gore Springs

Justified By God

(Romans 5:1-11)

By Rev. N. F. Greer, Pastor
First, Quilman

In the first verse of this passage we have one of the great summary statements of the Epistle to the Romans. "Therefore having been justified by faith, let us go on having peace with God through our Lord Jesus Christ."

First, we see something of the fact of justification. "Having been justified..." Since it is true that all have sinned and come short of the glory of God, it follows that we need to be justified. Man can never be justified in his sin. Christ took our sins upon Him or we could never be justified, but we must turn from our sins. "Let the wicked forsake his way, and the unrighteous man his thoughts" is the admonition of the prophet. Man, therefore, is justified as he is made to be a new creature. "Old things have passed away, behold, all things have become new."

The Means

Second, we have the means of justification. "Having been justified by faith..." Now faith is not just saying we believe in Jesus. Faith must be understood through the background against which it is proclaimed. Jesus came to a people who were conditioned for the coming of a Messiah, and a few accepted Him and identified themselves with Him. This is faith. Jesus came into a world that was ultra-kingdom. He declared himself to be the King of Kings, and some declared Him to be their King and died rather than forsake Him. This is faith. He came into a world of slavery, and declared Himself to be the master. Some voluntarily bound themselves to him for life as his slaves. This is faith.

Now we have the result of justification. "Let us keep on having peace with God." The Christian does not have peace with the devil, but he must not be permitted to disrupt our peace with God. We do not have peace with the world; for if we are true Christians, the world will oppose us, but it cannot rob us of our peace with God. The Christian may not even have peace always with himself, but at least we can have peace with God because we have been justified by faith.

Through Jesus

We must never forget that it is all through Jesus. How often we ought to sing from the heart "Jesus paid it all, all to Him I owe."

Kilmichael Churches Herald

Coming Tent Revival Campaign

The churches of Kilmichael in Montgomery Association are making plans for a tent revival campaign to be held May 7 through May 13.

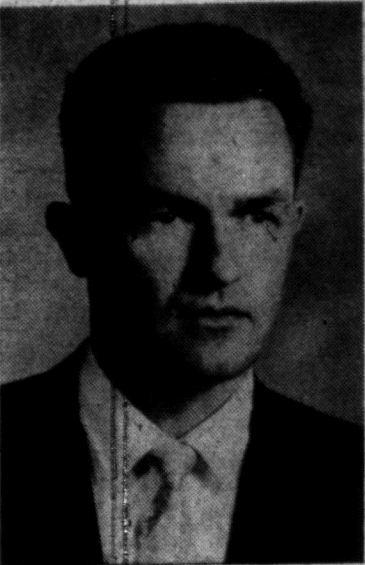
The Methodist and Baptist churches of Kilmichael are participating, and churches of the surrounding communities have been encouraged to promote and attend the meeting. Rev. Harold O'Chester, pastor, First Baptist Church, Pur-

vis, will be the evangelist, and Dennis Johnson, of the Ebenezer Methodist Church in Yazoo County, will direct the evangelistic song services.

A tent, which will seat 400 will be erected on a large downtown lot in Kilmichael, with plenty of nearby parking space. Services will be conducted at 8 each evening May 7-13 and at 7 each morning Monday through Saturday.



THE FOUR BAPTIST GIRLS shown above dedicated their lives for special Christian service during a recent week of religious emphasis at Wood Junior College, Mathiston. Left to right, they are Brenda Edwards, Walthall; Ann Bailey, Tomnolen; Molly Greer, New Albany; and Sue Watson, Eupora. Miss Greer, a sophomore, plans to transfer to MSCW next year. The others are freshmen who will return to Wood for their sophomore year.



J. O. Martin

Is Licensed

James Ozell Martin, a native of Smith county, and a resident of Jackson for 11 years, was licensed to the gospel ministry at Temple Church, Jackson recently. Mr. Martin made known his call to the ministry during the interim pastorate of Rev. Barney Walker.

The son of the late W. L. Martin of Smith county, and Mrs. Martin, now of Jackson, he is married to the former Gertrude Elizabeth Bankston of Harrisville. They have one child, a daughter, five and one-half years of age.

Mr. Martin preached at Temple church on the night of April 12.

Hebron Church
Calls Pastor

Hebron Church of Mississippi Association recently called Rev. T. F. Williams as pastor. The Williams family are natives of Jacksonville, Florida. Rev. Williams attended Jacksonville University, Southeastern College, and New Orleans Seminary.

Rev. Williams is also pastor of the Eastfork Church, Smithdale.

SALEM SETS
HOMECOMING

Salem Church, Toombs, has set Sunday, April 30, as Homecoming Day, according to Rev. Purser S. Davis, pastor.

Activities of the day will include services at 11 a. m., an afternoon of singing and fellowship, and lunch at the church.

The pastor will speak at the morning service. During the afternoon a special offering will be taken for the upkeep of the cemetery. A cemetery committee has been appointed for securing someone to care for the cemetery.

V. H. Dennis, Route 1, Toombs, church treasurer, will see that all such donations will go into a separate treasury to be used only for cemetery purposes.

Public Affairs Work
Now Being Studied

NASHVILLE — (BP) — Three fields of work — public affairs, church-state relations, and religious liberty — should most concern the Southern Baptist Convention Public Affairs Committee.

This is stated in a document which may be proposed to the 1961 SBC in session at St. Louis. The proposal, if presented and adopted, will become part of a manual describing the work of convention agencies.

The Public Affairs Committee works with committees of several other Baptist national groups to sustain a staffed Baptist Joint Committee on Public Affairs in Washington.

"The joint committee views it (the document proposed) simply as the way Southern Baptist Convention interprets the work of the Joint Committee on its behalf," a statement from the SBC Executive Committee said.

Purposes Shown
The proposal would have to come from the Executive Committee. But the Executive Committee first must approve it at a pre-convention meeting in St. Louis.

As they apply to Southern Baptists, the purpose and objectives of the joint committee in Washington cover public affairs study and research, church-state public relations, public affairs information, and correlation of Baptist influence in the field of church-state relations.

"In the Southern Baptist Con-

Southside
Church Keeps
Homecoming

Southside Church, Greenville, held their third annual homecoming on Sunday, April 16.

Singing in the afternoon followed a dinner at the church. Rev. Don Neil is the pastor.

vention, the Joint Committee works as resource and staff to the agencies of the Convention and its Executive Committee and to state committees on religious liberty," according to the proposal.

Some of the details outlined include (1) holding religious liberty and church-state conferences such as the Joint Committee already conducts annually, (2) carrying the Baptist viewpoint in religious liberty before committees and councils, (3) furnishing news and other material in church-state relations and (4) encouraging local interest in local and national religious liberty affairs through local Baptist groups.

Works Directly

The members of the SBC Public Affairs Committee will comprise SBC representation on the Baptist Joint Committee on Public Affairs. "The public affairs committee shall work directly with the Joint Committee and should have no other staff except that employed by the Joint Committee," according to the proposal.

"In view of the instructions approved by the several co-operating conventions, the objective of the Baptist Joint Committee on Public Affairs is:

".....To act in the field of public affairs whenever the interests or rights of the co-operating conventions which constitute the committee call for conference or negotiation with the government of the United States or with any other governments, or whenever Baptist principles are involved in, or are jeopardized through governmental action, or when any of the co-operating conventions or any of their agencies may refer to the Joint Committee any matter of common interest or concern, for consideration and recommendation." (Constitution as approved by the co-operating conventions in 1960.)



SOUTHSIDE, HATTIESBURG, observed Youth Week, April 9-16. Those participating are shown above. (Twenty-six young people served.) A youth fellowship on Sunday night was a climax to the week's activities. Rev. Garland McInnis is the pastor.



"OLDEST" IN PIKE — all of them "in point of service." Left to right, back row, J. D. Bearden, Hansford L. Simmons, John I. Hurst, Dr. Wyatt R. Hunter; second row, J. A. Terrell, J. E. Fortenberry, O. B. Mott, H. E. Bales, W. C. Price; front row, Mrs. J. N. Holmes, Mrs. Annie LeBlanc and Mrs. O. B. Mott.

Pike Recognizes Oldest-in-Service

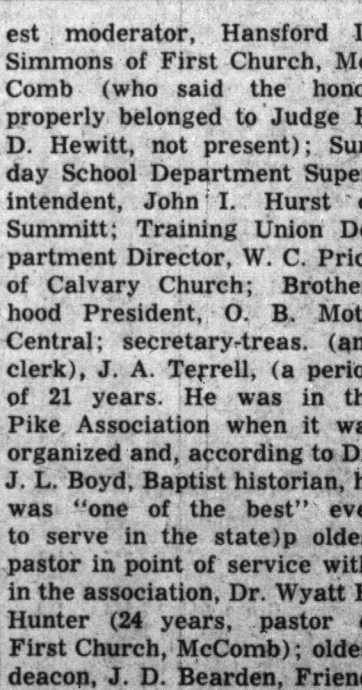
Fifty-eight years as a deacon; 41½ years as church clerk; 24 years as pastor of the same church; 21 years as associational clerk — Who can top these records?

At a meeting of the Pike County Sunday School Association at First Church, McComb, these were the winners:

Oldest church member present, Mrs. Annie LeBlanc, 86, member of Friendship Church. Within the association: old-



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STATE BSU Executive Council, l. to r.: Earl Terrell, Tommy Fortenberry, Sandra Harrison, David Boothe, George Long, Travis Holtzclaw, Betty Laddner, Albert Richardson, Tynes Jackson, Charles Brown, Bobby Shows, Leon Dean, Bobbie Betts, Paul Barlow, Marvin Smith, Frank Horton. (Not pictured, Robert Taylor).

State BSU Installs New Executive Council

The Baptist Student Union of Mississippi State University held its Installation Service for the newly-elected Executive Council on April 9. Participating in the program were the newly-elected president, Tynes Jackson, Union; the retiring president, Jerry Merriman, Lufkin, Texas; Linda Alderman, Philadelphia; and trip, Vardaman; Jim. Brent, Denham Springs, Louisiana.

Frank Horton, BSU Director, installed the council and Miss Betty Jean Weeks, BSU Director at MSCW, delivered the address on the theme, "I Have Chosen You." The prayer of dedication was led by Paul Jacob, representing the BSU Advisory Committee.

Each retiring council member presented a challenge to the newly-elected council in the form of a scripture verse. Those installed were: President, Tynes Jackson, Union; Vice President, Albert Richardson, Delta City; Campus Relations Chairman, Bobby Shows, Brookhaven; Noonday Chairman, Travis Holtzclaw, Smyrna, Georgia; Devotional

Chairman, Robert Taylor, Hollandale; Social Chairman, David Boothe, Chunky; Missions Chairman, Leon Dean, Utica; Publicity Chairman, Charles Brown, Columbia; Publications Chairman, Betty Laddner, Pascagoula; Music Chairman, Tommy Fortenberry, Columbia; Stewardship Chairman,

Sandra Harrison, Fulton; Secretary, Bobbie Betts, Starkville; Transportation Chairman, George Long, Brandon; Sunday School Representative, Paul Barlow, Wesson; Training Union Representative, Marvin Smith, Brandon; Faculty Advisor, Earl Terrell, State College.

Nursing School In Paraguay
Dedicates Bldg., Graduates Seven

The School of Nursing of the Baptist Hospital, Asuncion, Paraguay, dedicated a new building March 11, with the president of the Baptist Convention of Paraguay bringing the dedicatory message.

Attending the ceremony, held in front of the building, were representatives of the ministry of public health in Paraguay and the Inter-American Co-operative Service of Public Health and a group of nurses from the government nursing school. Their presence brought to mind the enthusiastic response which greeted the hospital's

opening eight years before. The new building, intended to accommodate 28, now houses six third-year students and nine first-year students on the second floor. The first floor contains a housemother's apartment, a living room, classrooms, a library, and a laboratory.

The school of nursing graduated its third class December 3. Of the seven graduates, four were from Paraguay, two from Chile, and one from Peru. Two of the foreign students have returned to their own countries to work.

Revival
Results

Old Montpelier (Clay): four professions of faith; one rededication; Rev. H. O. Haywood, Columbus, evangelist.

McDowell Road, Jackson: April 12-21; Dr. Robert Hamblin, Harrisburg Church, Tupelo, evangelist; Glen Parker, song leader; Rev. Oster R. Daniel, pastor; 32 additions; many rededications.

Line Creek (Scott): nine decisions, five professions of faith, one addition by letter, three rededications; Rev. Jerry Measells, evangelist; Rev. W. E. Bass, pastor.

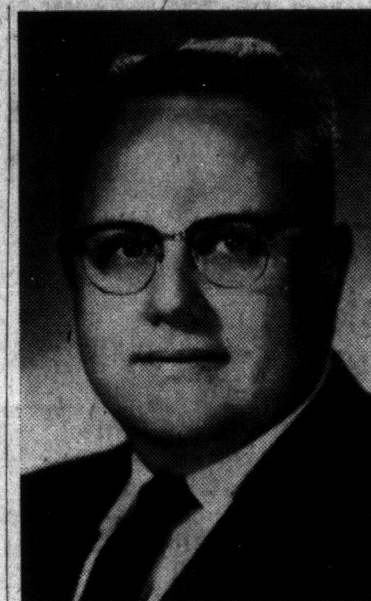
Bowmar Avenue, Vicksburg: April 2-9; Dr. Levon Moore, pastor, First Church, Pontotoc, evangelist; Felix Snipes, Memphis, Tennessee, song evangelist; 34 additions, 17 for baptism and 17 by letter; "a number of rededications"; Dr. R. A. Tullos, pastor.

Pearlhaven, Brookhaven: youth revival; April 10-15; Rev. Ben Smith, evangelist; Rev. Ralph Brady, pastor; five professions of faith; four for baptism; two transfers of letter; 11 rededications.

Byhalia: April 9-16; 12 decisions — three additions by letter, eight professions of faith, one life commitment to Christian service; Rev. George Lee, pastor at Fayette, evangelist; Herbert Batson, minister of music and education at First Church, Canton, song leader; Rev. Arthur H. Leslie, pastor.

Hollandale: Rev. Barney Walker, Sr., Jackson, evangelist; Elwyn Wilkinson, Mississippi College, singer; 20 for baptism; 22 by letter; 55 rededications.

OWENSBORO, Ky. — (BP) — Jess Moody, pastor of First Baptist Church, Owensboro, Ky., resigned to accept pastorate of First Baptist Church, West Palm Beach, Fla., effective in early May.



SAXE ADAMS, minister of music at Travis Avenue Church, Fort Worth, Tex., has accepted a position with the Baptist Sunday School Board's Church Music Department, effective May 1. He will be director of Beginner-Primary Music Work in the field promotion section of the department. Adams will be available for field work in all phases of church music work, but will give major attention to the Beginner and Primary age groups, especially leadership.

INVERNESS
CONCLUDES
YOUTH WEEK

First Church, Inverness observed Youth Week April 2-9, with most of the young people and Intermediates participating in the various activities of the church program.

On Wednesday night a playlet was presented by twelve young people, entitled, "Presenting Mr. B. T. U."

On April 8, fifteen young people attended the Youth Night service at Ruleville Church.

To climax the week, Jack Wylie, senior ministerial student at Mississippi College, brought messages at both Sunday services. A Fellowship hour followed in the education auditorium of the church. Rev. John R. Cobb is pastor.

Election
Item

ST. LOUIS — (BP) — More than 15,000 Southern Baptists move into St. Louis May 23-26 to hold their annual convention.

The major item of business known ahead of time to come to attention of the messengers, from more than 32,000 churches with over 9.7 million members, is the election of a new president succeeding Dr. W. Ramsey Pollard of Memphis.

Pollard, pastor of Bellevue Baptist Church, has served two successive one-year terms. The convention constitution forbids reelection after that point.

"No one has been formally advanced as a candidate for the presidency but it is almost certain the next president will be a man and a minister. Since no formal announcement of candidacy is required ahead of time, convention messengers are often kept guessing until the very hour for nominations.

Pollard Speaks Wednesday
Pollard will deliver his final

BWA Head III;
Cancels USA Trip

WASHINGTON — (BP) — John Soren of Rio De Janeiro, president of the Baptist world Alliance, has cancelled a May-June trip to North America because of illness.

Soren cabled Josef Nordenhaug, general secretary of the Alliance, news of an impending operation and expressed his "regrets and apologies" at not being able to fulfill a score of engagements in the United States and Canada.

"The cable said that the Baptist leader's 'condition is not serious.'"

Soren's announced schedule was to begin with the baccalaureate address at Southern Seminary, Louisville, May 18, and conclude with a meeting of the BWA Executive Committee at Wake Forest, N. C. June 27-29.

Addresses at the annual meetings of the Southern Baptist Convention in Quebec, Quebec, and the student and foreign missions conferences at the Southern Baptist Assembly in Ridgecrest, N. C. are among the appointments cancelled.

W. C. Morgan Has
Heart Attack

W. G. Morgan, state music secretary is a patient in Memorial Hospital in Gulfport as a result of a heart attack which occurred on Thursday of last week.

His condition at press time was described as satisfactory and he will remain in the Gulfport institution for another week.

Mr. Morgan was attending the Pastors and Missionaries Conference at Gulfshore Assembly. He had taken part on the morning program and went to his room because he was not feeling well.

(Continued on Page 2)



IT'S A BIG WORLD — Three-J Garaywa last week are agreed great. From left: Mrs. Robert Edwina Robinson, state WMU president. (For additional picture)